FEBRUARY 1950 15 CENTS

Unity

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS
SB

Points for Overcomers in Christ - 1
Charles Fillmore
Strength When You Need It - - - 9
Herbert J. Hunt
The Maximum Life - - - - - - 17
Clarence Edwin Flynn
The Truth Shall Make You Free - - 23
L. Stevens Hatfield
Galilee - - - - - - - - - 32
Lena B. Ellingwood
Inside Power - - - - - - - 38
Winifred Willard
Turning Raw Materials into Blessings 45
Annie S. Greenwood
Accent on Success - - - - - - 51
Clare Ebersole
Identification - - - - - - - 57
Mary L. Kupferle
Sunday Lessons - - - - - - - 58

The Lord Is My Shepherd

Healing & Prosperity Thoughts

TO BE USED FROM

FEBRUARY 20 to MARCH 19

Healing: Father, in Thy healing heart I place myself and rest secure, for I know that Thou healest me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Father, in Thy loving heart I place myself and my world, for I know that Thou carest for my needs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

LUME 112 FEBRUARY, 1950 NUMBER 2

Points for Overcomers in Christ

from the writings of

CHARLES FILLMORE

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

THESE WORDS are regarded by most people as beautiful metaphor; but that this "well" is an absolute reality and has location in man's body ay seem startling. Jesus of Nazareth dealt in alle-ries freely, but every one of them had a substantial undation. The well of everlasting life springing in man is no exception.

It is possible for a person to attain a state of nsciousness in which the universal life fills his dy so bountifully that he will sense it as plainly he would sense the shock from an electric battery. is not however an external sensation but an in-nal one. An entirely unused set of faculties is

opened in the centers of the organism, and he fir that the divine life actually springs up within h as a living stream flowing into his very flesh from invisible fountain. This is the living Word th becomes flesh and dwells among men. It is the wa of life; "whosoever drinketh . . . shall never thirs

People cannot understand how such a wond ful well of living water of life can exist within th very bodies when they are wholly unconscious of Yet living streams of water percolate all through t earth unknown to those who walk on its surface; the vital forces flow unseen within the body of th who do not consciously seek them.

Whoever you are, wherever you are, begin once to drink of this well of living water within y Make it a practice to sit by yourself with your tention fixed at a point under the navel. Imag that you can feel a glow and a flow of life at t place. By doing this persistently you will finally ma contact with the life always flowing through y body. After you have acquired the power of feel the flow at that place, change your attention to y throat and try to open up the flow there.

In Scripture this center in the throat is cal Cana of Galilee. (At Cana Jesus changed the wa into wine.) The name Cana means "a place of reed (the larynx); and Galilee means "a circuit," "rolli energy." These names point clearly to the whirli vibrations that the air makes—within the air is creative ether—as it pours through the reeds in larynx. By concentrating attention upon this po in the throat and thinking about the invisible spi ual forces at work there we impart a new and hig

quality of life action to the nerve energies that converge at that center. Jesus connected six nerve centers in His body and by the power of His concentrated thought turned the six pots of water into wine. The wedding represents the union of the spirit and the body, which takes place when we direct our thoughts in spiritual faith to the flowing life in the organism.

The supper that the household at Bethany gave to Jesus, as narrated in the 12th chapter of John, represents this outpouring of the invisible. The "supper" is the consciousness of sustenance for the physical man. Martha "served" and Lazarus "sat," which signifies the giving and receiving of the forces that feed us on the invisible side of life. We may not perceive or even realize the silent functioning of soul and body, yet we can see the result in the renewed vigor and healthy flesh. So we should believe the testimony of those who do perceive, and should accept it as the proper explanation of the cause, until we can see for ourselves. That we are fed from an invisible source when we come into certain states of consciousness is the testimony of thousands. The statement that "man shall not live by bread only, but by every word that proceedeth out of the mouth of God" has a broader meaning than that which is usually given it.

When one does a loving, unselfish thing or even thinks an unselfish thought there pours forth from the solar plexus a real life essence. By centering the attention at the heart and opening the understanding one can realize the presence of this precious ointment, which the loving Mary poured forth so freely. By recognizing and acknowledging consciously the lov-

ing presence a person can fill the whole house or body with it. When he communes with these inner functions he should know that they are intelligent and have understanding; such communion is the only means by which he can know their office.

Jacob came trying to make amends for the injury that he had done to Esau years before. Jacob, the trickster, had stolen his brother's birthright, had received his father Isaac's blessing as the first-born son, when Esau should have had it. Now he must meet Esau (Gen. 32), and he was really trembling, or had been trembling, with fear of the consequences. Esau was coming with four hundred trained men! Was there to be a fight? No doubt Jacob had thought: "Is Esau still wroth against me? He swore vengeance when last we met."

Yet Jacob was guided by the Spirit of truth. He had prayed after this fashion:

> O God of my father Abraham, and God of my fathe Isaac, O Jehovah, who saidst unto me, Return unto th country, and to thy kindred, and I will do thee good: I an not worthy of the least of all the lovingkindnesses, and o all the truth, which thou hast showed unto thy servant; fo with my staff I passed over this Jordan; and now I am be come two companies. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, les he come and smite me, the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered fo multitude.

He wondered whether Jehovah was keeping Hi word.

Jacob represents the intellectual man with som

illumination; Esau represents the body. The body never feels revengeful. It takes, it bears. In truth it seems that the body temple is the jolt absorber for the mind. The mind works itself into all sorts of feverish states. We could not stand the anguish if there were not some avenue of escape. At some time you probably have worked yourself into such a nervous state that you have had a headache. The body, the jolt absorber for the mind, does not long feel revenge: So Esau fell on his brother's neck and kissed him.

Then he inquired, "What meanest thou by all this company which I met?" And Jacob, bowing very low, said, "To find favor in the sight of my lord."

Esau did not so much as want the present. He had plenty—representing the self-sufficiency of the flesh. But finally he accepted it.

It is well for the mind to bless the body every day, and thus give it relief from the strain of worry and anxiety that has been put upon it by the mind, by pouring into it the oil of joy and the spirit of gladness and clothing it with the garment of praise. We have neglected the body; now is the time to make amends.

Thought molds the body. You will gain confirmation of this statement by watching the expressions on anyone's face.

Earnest conviction of good brings a silent, indefinable beauty into faces made of the commonest human clay; devout worship at any shrine reflects something of its golden glow, even as the glory of a noble love shines like a sort of light from a human face.

When the growth in regeneration through Christ

is regular there is a spiritualization of some center in the mind and body each year, until all the twelve faculties have been raised to a higher rate of activity and a clearer perception of Truth. This symbolizes the going up each year to the feast of the Passover at Jerusalem. The Passover stands for the passing over from a lower to a higher plane of consciousness. To attain this new state we must make sacrifices in the place of spiritual peace and harmony (city of Jerusalem). Thus it is found that when we are progressing by orderly steps in regeneration we give up some sense appetite or passion about every twelve months.

In the 22d chapter of Luke it is stated that the man at whose house the Passover was to be held would be found carrying a pitcher of water on his head. The head is the central station to which all the body forces tend, because there is situated the positive pole of the mind, which is the directive power. The "upper room" (Luke 22:12) prepared for the feast is the very top brain, through which the supercon sciousness functions.

In Galatians 4:19 Paul addresses some of his fo lowers as "my little children, of whom I am again i travail until Christ be formed in you." In Colossian 1:26, 27, he speaks of a mystery: "*Even* the myster which hath been hid for ages and generations: bu now hath it been manifested to his saints, to whor God was pleased to make known what is the riche of the glory of this mystery among the Gentile which is Christ in you, the hope of glory."

This mystery is the coming into consciousness c

new life current in the organism. This new life is lled Christ, and it has its expression in the realm of nse (Gentiles). But it is of Jewish origin; it is of irit, and must be brought forth in the "house of avid," which is the very substance of love. The me Bethlehem means "house of bread." Specifically is refers to the substance center in the organism, hich is below the heart center (Jerusalem). It is ere that we observe the first throbbing or quicken-g of the new body of the Christ man in us.

The true character of man's body is spiritual and rnal. His body appears to be material and mortal cause of the material, carnal thoughts that have en built into it, making it appear to be flesh, perish-e and corruptible.

The first thing necessary in discerning the eternal dy is to understand that man's perfect body eternal-exists as an idea in Divine Mind. The next step is see continually this pattern of perfection and to ng it into manifestation by beholding it.

The body built from an imperfect pattern idea fers from the perfect in that as a man thinks within nself so is he. While he thinks of his body as ma-ial, mortal, perishable, corruptible it will continue manifest qualities after the pattern of his thoughts error. When he discerns the truth that his body is temple of God, holy, pure, spiritual, he will think ughts after this pattern and will build accord-ly. His body will be transformed and will become nortal, imperishable, incorruptible.

"In the morning ye shall be filled with bread; and shall know that I am Jehovah your God."

When you wake in the morning, lie quiet and

realize the divine substance; then see it through you imagination in every part of your organism. Fi yourself full of it before rising and the day's wor will be a joy. Remember that it is strength from th Lord. Let no thought of personal selfishness enter i Do not try to gather more than you can use with th idea that you can store it up; if you gather more tha you need the surplus will spoil.

"They that are after the flesh mind the things o the flesh; but they that are after the Spirit the thin of the Spirit." Are you minding the flesh or the Spi it? When the flesh mind says, "I am weak and tire I am sick or discouraged, I am unlucky," do you mi it? Or do you mind the Spirit and invoke the pow of Christ Jesus? One brings death; the other life a peace. The cry goes up from millions daily, "Wh shall I do to be saved from these pains of body a mind?" The answer is: Believe on the Lord Jes Christ, and seek out the law of right thought a right living that He taught and demonstrated. T promise all through the New Testament is that H "shall give life also to your mortal bodies throu his Spirit that dwelleth in you."

The Name

With infinite love and wisdom
God shared His name with me:
I AM is God; I AM is all
I am or hope to be.

—PAULINE TYSON STEPHENS

Strength When You Need it

HERBERT J. HUNT

HAVE YOU ever heard tell of "Old Man Gravity"?

Perhaps the term is not a very familiar ne to everybody, although most of us have some ray of saying the same thing. However whenever a nan in certain sections of the West finds himself red and discouraged or whenever he is feeling low" or "down in the dumps," the usual way of escribing such a condition is to say: "Old Man Gravity has me down!" We readily recognize the otness of this figure of speech; for we all know omething of the power of gravitation and how it nds to pull things down to earth. So instead of omplaining about the weather or overwork or the ressure of time and events people, preferred simply blame it all upon "Old Man Gravity"!

Regardless however of the figure of speech used, ost of us know something of the condition indited. There are times in life when we come to the oint of discouragement; we feel tired and worn t; our feet feel like lead; the opposing forces of e seem too strong for us, and we find ourselves ondering whether the struggle is really worth while d whether we shall ever go forward again.

At such times and under such circumstances it is ost helpful and inspiring to recall that age-old omise "As thy days, so shall thy strength be," and this means anything at all, it surely means that

no matter how serious the situation may be or how great or pressing the emergency or how far we have fallen, there is strength sufficient to meet our every need! No one need despair. Whether it be a question of health, emotional disturbance, pressing need, lack, limitation, or seeming inability to go forward the promise stands: "As thy days, so shall thy strength be." In other words, God stands forever ready to match our emergency with the all-sufficiency of His supply.

This is splendid! A really wonderful promise!

The question arises however as to the possibility of bringing this promise into actual practice. As stated, this is a really wonderful promise, but is it possible for us to incorporate the substance of this promise into our life and everyday affairs? Undoubtedly the promise forever stands, but how can we be assured of this promised strength in the moment of our need?

This is a question that we should take time to carefully consider.

First of all however we should try to get some clear understanding in regard to this strength which we are seeking and which is so definitely promised. Certainly this is something more than mere physical strength. Not that we should discount or belittle physical strength. Physical strength has its place in our human make-up, and as such it is needful. But physical strength has its limitations and there are many situations in life that call for more than physical strength alone. What we are really seeking is spiritual strength, an inner consciousness of strength, stability, courage, and power

d when this is attained, it will become mani-
t not only as physical strength but also as strength
mind, strength of purpose, strength of under-
nding, and all else needful to make us "more
n conquerors" in this strenuous life experience
ours.

Spiritual strength brings with it the assurance
t we are identified with something or someone
t is greater than all those persons, powers, events,
l conditions which go to make up the world that
rounds us. "Greater is he that is in you than he
t is in the world." Spiritual strength is that which
bles us to drop all pettiness, all selfishness, all
itation and fear; it is that which enables us to
p all sense of lack and failure, all sickness, weak-
s, and unhappiness; it is that which calls us to
me up higher," into more satisfying experiences,
l to realize that we are well, strong, happy, pros-
ous, and free. In a word, spiritual strength en-
es us to see ourselves even as God sees us: as His
fect creation!

This is the sort of strength you really want, is it
? Then suppose you ask yourself whether you
ly know anything about this strength as yet and
ether you are doing anything to make it actually
rs!

One thing is in our favor. Scripture is most em-
tic in regard to the point that God's plan for us
hat this strength shall be ours. We have not only
passage already quoted, but a moment's recollec-
will bring to mind many similar passages:
"Jehovah will give strength unto his people."
"Wait for Jehovah:

Be strong, and let thy heart take courage."
"They that wait for Jehovah shall renew th
strength."

These and many other passages clearly indica
that it is God's purpose that we have this sustaini
strength. The only question is, as already indicate
How can we enter into this strength-giving reali
tion? How can we make this God-ordained streng
really ours?

We know enough of Truth to realize that th
great good will not be thrust upon us against o
will. If the gifts of God were so thrust upon us, w
should be mere automatons and not the free childr
of God. In our teaching therefore we seek to emph
size the point that if we are indeed seeking spiritu
strength, we ourselves must learn to claim it. W
must somehow show our willingness to receive wh
God is so willing to give. In other words, we mu
make ourselves open and receptive to the inflow
spiritual strength.

This of course is in perfect accord with the teac
ing of Scripture. An Old Testament writer stat
"Let the weak say, I am strong." Such a stateme
certainly expresses both courage and confidence. B
lest there should be a tendency here to emphasize t
personal "I," it might be well to pattern our sta
ments more after the New Testament language
Paul and affirm: "Be strong in the Lord, and in t
power of his might." Repeat these words not as me
words but in the realization that here is the source
supreme strength. They will help you to rega
health, harmony, and peace of mind and to attain
consciousness that will transcend your environmen

At this point someone may ask: "But will the re-
ating of such words as these really bring health and
ength? Will they really help us out of our discour-
ement and despair and give us that confidence
nereby we may go forward in life?" The answer to
ch a question is in the affirmative. These words will
all that is claimed, but it must be recognized that
ey must be spoken earnestly, sincerely, and with
ne degree of spiritual understanding. These words
present basic Truth, and we are here contacting
nnipotence itself. To state it in a slightly different
y, what we are here undertaking is to build Truth
o our consciousness; and when this is accomplished
e outer world and everything connected with it will
l into line with the pattern of Truth established
thin.

In speaking all such strength-giving words two
ngs should be kept constantly in mind:

First, there must be a willingness to receive and
follow God's guidance. Earlier in this article ref-
nce was made to the well-known quotation from
iah "They that wait for Jehovah shall renew their
ength." But what does it mean thus to "wait for
hovah"? Usually this is interpreted in terms of
yer, and such an interpretation is all to the good.
moments of prayer and meditation we are literally
aiting" for God. There are times however when
word is used in a slightly different sense, and a
ef consideration of this usage may prove helpful.
r example, when sometimes a respected visitor
nes to take a meal with us, we often look to him
fore commencing it and say: "We'll *wait* for you
ask the blessing!" Or in a prayer group or similar

gathering we often speak of "waiting" upon leader. Even at a political convention the delega often "wait" for the keynote speech before definit deciding upon their course of action! The w "wait" therefore may be taken as indicating that are placing ourselves under some sort of guidan and surely such an interpretation gives new light a meaning to the above-quoted promise. They t "wait" for the Lord—those who put themselves der the guidance of God—are always assured strength sufficient to carry them through!

So often the tendency is for us to plunge i some course of action; when things then go wr and we get into difficulties we pray to God to give strength and guidance so that we may come saf through! Mark you, God does answer prayer, a sometimes even under conditions such as those h suggested. But how much better it is to "wait" up God as indicated above, that is, to seek His direct at the very outset. Then we are able to say co dently, "The Spirit of the Lord goes before me, m ing my way safe, sure, and successful!" Under s circumstances we shall indeed "run, and not weary" and shall "walk, and not faint"; for "t that wait for Jehovah shall renew their strength."

The second thing to keep in mind is this: If really want to attain this spiritual strength, we m on our part show a willingness to exercise patie and persistence, meanwhile expecting great thin We might term this the patient expectancy of go Perhaps it was something of this sort that the O Testament writer had in mind when he said, quietness and confidence shall be your strength."

This article started with the idea of "strength when you need it." Perhaps your need is right now. Take this assurance then: There is strength sufficient for all your needs, and it is available to you here and now.

The writer has seen many men and women come to this point of urgent need, slumped down, weak, sick at heart, and ready to give up; but they have gone forth upright, strong, courageous, healed, and empowered to conquer. You can do likewise! Of course there are still many people who appear to be under the dominance of the age-old belief that "it takes time"; and while they continue to hold onto this it certainly will "take time" to bring about the desired change in their life and affairs. But even if you do thus believe, you can start the process right here and now; and you can take the first step toward renewed health, harmony, strength, and happiness, by confidently using this affirmation: I am "strong in the Lord, and in the power of his might"!

Many years ago it was the writer's privilege to hear an address by Andrew Carnegie, who in the course of that address made a statement that has been a source of inspiration ever since. Mr. Carnegie said, and somehow there seemed a depth of meaning and compelling power in his words: "If you will face the right way and then start going forward, eventually you must reach your destination!"

Undoubtedly you will! There are times in life when our progress toward better things seems slow, painfully slow! It is something like the experience of the motorist who is in a desperate hurry; he feels that someone must have placed many red lights in his

way with the deliberate intention of delaying him. I
his hurry he fears the lights will never change! Bu
they do; and when we face forward with patienc
and persistence, strong in the strength that God sup
plies, the way will surely open up before us. Do yo
recall those encouraging words in Lloyd Douglas'
book "Green Light"? Kindly old Dean Harcourt i
speaking to a troubled young man; and this is how
he outlines the case:

> I want you to know that I am not a stranger to the prob
> lem of frustration. . . . Whatever I have been able t
> achieve—in personal poise, stability, or adequacy—has com
> to me by way of the obstacles I have met. . . . For you
> comfort, my son, let me tell you that I have laid hold upo
> a truth powerful enough to sustain me . . . I know that
> in spite of all the painful circumstances I have met, *m*
> *course is upward!* I know the universe is on my side! I
> will not let me down! I have been detained at times—but—
> eventually [I get the green light] I go through.

You also will "go through"; for God Himsel
will give you the needful strength and courage t
carry you through!

How were things with you when you started t
read this article? In what frame of mind were you
Was there some difficulty confronting you, some per
plexity, some problem that you felt you could no
solve alone? Then claim the spiritual strength tha
we have been discussing, and claim it now! You wil
then face life with a new consciousness of strength
wholeness, courage, and confidence; and you wil
find yourself saying: "I can do all things in him tha
strengtheneth me." Yours is that spiritual strength
which empowers you to gain the victory!

The Maximum Life

CLARENCE EDWIN FLYNN

WE SEE AND EXPERIENCE life as it is, and some who call themselves realists insist on paying no attention to anything more than hat. If they had predominated from the first the race ould still be as it was in the beginning, for their iewpoint is static.

Others, who like to call themselves idealists, hough they too work with reality, concern themelves with what life and things might be and beome. They have felt a deep sense of the farther aches and finer possibilities, and their divine distisfaction with things as they are has been the urge hat led to the age-long effort to make the world etter.

These people have an even better right than the her group to call themselves realists, for they recgnize reality in its larger proportions, knowing that ossibility is just as real as actuality is. Their realism dynamic.

The first group sees a minimum life, the second a aximum one. The first accepts a present stage of ogress as final and complete. The second sees any uation or time as only a stage in the development something more adequate. The first sees a rosebud only a rosebud. The second sees it as something at is becoming a rose.

Life with its understandings, powers, and spiral qualities is always in the making. Somewhere on

ahead are a personality, a world, and a race, as God intended them to be and as they were patterned in the creative mind. Some have been hindered by negative conditions, and others are unfolding normally; but all are trying to reach the stage of maximum people living the maximum life.

Let us return for a moment to the figure of the rose. We see it as an actuality; but if we could see it as God sees it we should behold a potential, maximum, perfect rose that the actual one is trying to become and will become unless negative conditions interfere and prevent it. This maximum rose is the creative pattern that was in Divine Mind and that the forces of nature are always busy trying to actualize. God sees it perfect, and it is always trying to fill the outlines of God's pattern of perfection.

This is true not only of the rose but also of every other created thing, including all of us collectively and each of us individually. Each human being has an image the eye can see and one it cannot, the person he actually is and the person into which God intends him to grow. The purpose of our being here is to build, refine, and improve till we fit the pattern God saw when He called us into being.

The idealist realizes the existence of such a pattern, and he is always trying to build himself to fit it. He also does the same for things and conditions. That is what has brought about such progress as we have achieved, recognition of a great dream, and constant, consistent, and constructive effort to make the dream come true.

I have sometimes heard people say, "God takes me just as I am." That is a mistake. God does not

ıke us, for He has always had us. If He did take us, would not be as we are, but as He patterned us: ıaximum people living the maximum life. God is lways leading us forward.

It was said of Jesus that He knew what was in ıan; that is, He always saw what a man was meant be and what he could become. In His fellowship man is always changing toward the perfect pattern.

Can we define this perfect maximum pattern for fe in practical, understandable terms? We can. Paul etched it clearly and adequately in his letter to the phesians. He was writing about the various spiritual fts and forms of service, when he sketched the urpose of all the effort in Christian living. We are serve according to our abilities, he said, "till we tain unto the unity of the faith, and of the knowlge of the Son of God, unto a fullgrown man, unto e measure of the stature of the fulness of Christ."

That is the pattern of the maximum life. It is hat Jesus was and how He lived. It is daring, and it adequate. If we have our sights trained on anyıing lower than that we need to lift them at once.

That was the mission of Jesus in the world, to ow us what life means and what its possibilities are we ourselves can see which way to go and what to . He touched life at all points so as to make the emonstration clear and complete: life at its best and perior to anything less than that.

The Christ life Jesus lived is an object lesson, mething to help us realize a great dynamic idea the ind of the flesh might fail to catch. A child adds d subtracts better when the teacher gives him ight-colored straws to work with. One sees an idea

more clearly when its vagueness is removed by its expression in a picture or a poem. One learns to do a difficult thing not only by studying it but also by watching someone else do it. So Jesus became a "word" made flesh, a divine idea actualized, a personality not merely to be admired but to be followed and imitated.

What is the measure of the stature of the fulness of Christ? It is the completeness of God's creative thought of each of us, like the unseen pattern of the maximum rose. Because we cannot see it and because it is different for each one of us, we cannot say exactly what it is. We do not need to if we keep building along the lines that are essential to its realization, for it will then take care of itself.

We know what these lines are, for we are told that Jesus was building along them even in His youth. "Jesus advanced," Luke says, "in wisdom and stature, and in favor with God and men." His was a dynamic life, an advancing one. He was always filling out His infinite pattern, and He was doing so along four distinct lines: rightness of understanding, physical condition, spiritual sensibilities, and human relationships.

These are the things men live by. When a person has finished the work of this life the progress he has made in these things is what he will really have to show for it. No one can ever say of any of these values as they say of some others, "You can't take it with you." No moth or rust can corrupt them, nor can "thieves break through and steal."

Best of all, they constitute the framework of maximum living. The Greeks used to talk about a sound

ind in a sound body, but the life of Jesus suggests wo other essential points of soundness: fellowship ith the divine, and fellowship with other people—oved ones, friends, business associates, acquaintnces, and even strangers.

Whatever is today has grown out of what it was esterday. The "strong Son of God, immortal love," id not burst upon the world in the finality of His dequate personality. Being a pattern for us, He rew into it as we do, and the cause of what He later ecame was His living up to the correct laws.

The sound fellowship with God of which we ave spoken may be called a maximum requirement. will bear special emphasis at this point because so any people find it so easy to neglect. This side of fe needs to be developed as persistently as the athte trains and builds his body, as the scholar develps his understanding, as the socially conscious erson builds his friendships. Prayer and practice are e chief means to be used.

A friend of mine and I were once discussing hristian groups and the type of leadership they ought. Suddenly he said something I have vividly emembered through the years.

"The average Christian, whether advanced or ly a beginner," he said, "is looking for instruction d leadership from the one who has the largest exerience of God."

That was a great truth, and showed that my iend had in mind the urge to maximum living and e way to attain it. It is an experience, and people ke to learn it from someone who has had that exerience.

The common people liked to listen to Jesus in th Galilean days, because "he taught them as *one* havin authority." But what put this authority into His voic and words, and face, and manner? His maximur experience of divinity.

The saddest thing that can happen to a person to suffer an atrophy of faith. The way to prevent th is to magnify and not to minify the love and powe of God, and to cultivate and not neglect our recep tivity to them. Our power to do that will weaken wit nonuse and grow stronger with use. To be effectiv faith must be active.

Life was not meant to be a haphazard thing. Go has a pattern for it, and our business here is to fill ou the outlines of that pattern.

Glad Confession

Gertrude L. Hunt

I have no life save Thine, O God!
My every breath's inspired from Thee.
This love I feel for all the world
Is Thy love flowing out through me.

I shall not dream of separateness
Or tread a lonely way apart,
Knowing Thy presence is within
And that I am because Thou art.

I banish every thought unlike
This Truth that glows within my soul
And walk serenely, trusting it
To light my way and keep me whole.

The Truth Shall Make You Free

HEALTH

L. STEVENS HATFIELD

JESUS BROUGHT to us the truth of our perfection. His truth sets us free from the belief in and manifestation of disease. The science of healing as taught by Jesus is reliable and exact. Its basic law s that of right thinking.

Spiritually we are all created perfect. Our body s created from the very substance of God. It is moivated, sustained, and renewed by His pure and perect life. When we accept the health and vitality of pirit God's love flowing through us as our very ife will fill our every need of wholeness.

Since our body is made out of the universal subtance that is an expression or "pressing out" of pirit it responds readily to the healing energy of pirit when it is called into activity by faith and rayer.

If you have a health problem turn within and ffirm your oneness with God life and wholeness. If ou are lonely or unhappy turn to God's love and joy ithin you. If you have a feeling of lack turn to od's substance surrounding you. Realize your oness with His good and call upon His Spirit within ou for all that you need to satisfy and complete the erfection of your life.

Health and wholeness is the outward and visible xpression of God's life within you. This life is exressed in you to the degree that you are conscious of

its perfect activity in your mind, your body, and you affairs.

A disturbance in your body indicates a need o soul healing as well as physical healing. A step to ward soul healing is to affirm that the freeing, for giving love of God is healing you now. God in you mind is greater than any negative thought or emotio you may have experienced or expressed. When yo have become really free in your mind all the limita tions in your life will disappear.

When your body is filled with pain, your min distraught, your spirit at low ebb, it may seem foolis to declare that you are pure and perfect but the tru perfection of your being is never disturbed by oute conditions no matter how alarming they may seem t be. God is your health, divine, eternal, perfect. You part in healing is to change your thinking from th false and limiting to the true and constructive. I you have been thinking selfishly, fearfully, resent fully, if you have been thinking of yourself as dis eased and weak and imperfect, you must begin a once to think life and wholeness and perfectior Thought is creative, and you will create in your bod that to which you lend the power of your thought.

Spiritual healing is not an imaginary thing neither is it a vain hope. It is as real and certai as God Himself. When the lame, the blind, and th sick came to Jesus for healing He wasted no tim telling them how to go about recovering their healt in outer ways. He did not give them long preach ments about their sins. He looked through the ap pearance of physical disability to the innate spiritua divinity within them, and by His faith He called tha

ivinity into expression and healed them at once. By ne same power, vested in you, you will be healed of very sickness and every maladjustment in your body, hind, and affairs.

Dismiss from your mind all doubt that you can be ealed. Know that with God all things are possible. ejoice that your soul, mind, and body are now eansed, vitalized, and healed. Refuse to entertain oubts about your energy, your power to act, your tality. Know that you are a child of God in whom in be no weakness or imperfection. Let your faith e strong and limitless. Give thanks that you are ade whole in His name. In turning to God you will nd rest and blessing. In His love you will find surase from pain.

The healing work of Spirit is constantly going on in our body because life is constantly present throughut your organism, and it is the very nature of life to new, to restore, to rebuild itself. If you have some ecial healing problem you are working on take me each day consciously to still your thoughts and realize your oneness with God's life and wholeess. As you keep your thoughts attuned to life and holeness for yourself and those you know to be in ed of healing all ills, however large or small, will sappear and you will become a radiant and vital hannel for the perfection that is your divine herage. Let go now of every thought of imperfection d know that you were created perfect and that is perfection is now made manifest in you.

Life is yours to express. As you through faith in od's divine guidance stir it into flame you are talized, strengthened, renewed in every cell and

nerve and muscle and organ and bone in your bod
Life, deathless, eternal life, is within you as an u
quenchable light, a living flame only awaiting yo
full acceptance and expression of it.

God is your health. Throughout the day tu
quietly to Him in thought. Recognize the life in yo
body as one with the life of God so closely attun
that it cannot become disorganized, it cannot kno
pain, it can only reflect the perfection of God.

God has put His Spirit within you. It breath
into you new life from on high, the very life of Go
Do not let any past failure or present discourag
ment divert you from knowing with your whole hea
that God is the perfect health in your body. R
joice in this realization. Release all inharmony
mind, body, and affairs and face your future joyou
free, and unafraid. Feel the health of God flowi
through your being. Give thanks that every eleme
in your mind and body is touched by this heali
power. Feel divine harmony surging into every ce
every atom of your body, clearing away every neg
tive condition. Let the Spirit of health engulf yo
whole being. When you realize that God is the or
presence and power in your body there will be
room for thoughts of imperfection and your bo
will outpicture health and wholeness.

Relax. Let go. Let your mind and body absc
the healing, freeing power of God. Bless every c
in your body for its obedience to your spiritual wo
Behold your body radiant with Christ perfectio
Praise every organ and function for the splend
work that it performs.

If you are sick at heart or ill at ease or are s

ering in mind or body call upon God for aid. Re-
ax from all stress and strain. Take your attention
rom the chaos of the outer world and direct it
vithin. Rest in the assurance that all is well. Let the
uietness, calmness, order, and harmony of God
less your mind and body. God is ever with you and
Ie will lead you into paths of health and harmony
f you will place your whole trust in Him and fol-
ow the guidance that His wisdom reveals.

When you are in need of healing yield yourself
ntirely to God. Let go of all thoughts of fear and
ain and worry and fill your heart with courage and
ove and faith. Your body will respond to your
hought of confidence and trust and will react posi-
ively to your good. God is the life in your body,
Iis temple. Realizing this, you cannot be sick. Every
noment of your life His loving arms infold you. He
s the very life and light of your being. Think of
Iim as your help in every need. Give more thought
nd attention to Him as life. Become more deeply
ware of His presence in you as perfect life. Each
me you express your faith in Him as life you draw
earer to the divine standard, the perfect wholeness
ealth and vitality that is your Father's plan for you.

If you have a health problem do not become dis-
ouraged if you are not healed immediately. Teach
our mind to think health thoughts. Do not dwell on
ymptoms of illness. Fill your consciousness with
houghts of health. Take time to be quiet. Get still
nd feel the healing power of Spirit within you
leansing, vitalizing, healing, making you every whit
hole.

Sometimes we forget that health must include

our whole being, soul, mind, and body. All healin takes place in the mind first and then shows up i the body. The manifestation of health should be relaxed unfolding rather than a strained, forced dem onstration. Perfect health and wholeness is mor than a merely hoped-for ideal state. It is a realit that we can attain by co-operating with God in ex pressing His love as fully as we can in every de partment of our being.

If you are in need of health take your mind o the condition that is troubling you and give thank that God's health-giving love is overflowing in you body and affairs and that your perfect health is man fest now. Take time each day to bless your body b realizing that there is but one life in it and that thi life is the pure and perfect life of God. See it a being as perfect as it was created, each cell fille with His renewing life, each function directed b His intelligence. Look past any seeming imperfectio and see the truth of your health and wholeness i God. God in the midst of you is working with yo and for you. Trust in Him and He will bring fort your health in the right way at the right time.

When you understand the truth of your onenes with the life of Spirit you understand that there is n limit to the energy and vitality that is yours ever moment of your life. Through the Christ within yo your body is free to express wholeness and perfe tion so that the divine plan and purpose of your lif may be fulfilled easily and triumphantly.

There is a spirit of good ever at work in you life, but you cannot reach your goal just by talkin about it or reading about it. You must approach lif

ith a new heart, mind, and soul. As you become ore and more attuned to the source of your health our consciousness of God as your health will blos- om forth into satisfaction, happiness, and well-being, nd through Him your every need will be filled. If ou have been thinking of yourself as weak, diseased, r imperfect turn your thoughts about and begin inking of yourself as whole, sound, and perfect. hought is creative, and you create in your body that which you lend the power of your thought.

Spiritual healing is not an imaginary thing, nor is a vain hope. It is as real and as certain as God imself. If you have faith in God as your Creator nd Father you can extend this faith to include Him s healer. When you feel that you need more of a onsciousness of life and health direct your thoughts ward God's presence within you. As you meditate n Him you will find that your consciousness of life nd health increases momently.

When you turn to God for healing you must be illing to give up every belief in disease. As His mple your body can only express His presence of erfection. Never think of your body as being under ondage to physical or material laws. Know that od's temple is governed entirely by His law of ood, His law of health, His law of perfection.

Jesus brought suffering humanity the message of ealth. Living in the Christ consciousness you are lled with His health and life. You are alive with the eansing, purifying, vitalizing, strengthening, heal- ng life of Christ. The life of Christ is your own fe when you feel within you the pulsating presence f Spirit and know that you are unified with Him.

Through the teachings of Jesus we learn that the body is not the habitation of disease. It is the temple of God. So instead of condemning it we should bless it in Truth. Healing is a spiritual gift. When we are identified with the healing presence and power of God we know there can be no presence of sickness or disease in us. Healing comes to us through God consciousness. We should keep our thoughts clear of any belief that would limit our realization of God as our life and health. We should live in the assurance that our life in Him cannot be limited in any way. The presence of God within us is the presence of cleansing, vitalizing, strengthening life.

To believe in laws of disease is to believe in something other than God. As God's temple our body must be respected as something worthy of Him. Healing comes to us when we cast from our mind every thought that would oppose healing. Healing is primarily mental. In the highest realm of mind and Spirit we are free from all thoughts of disease. Begin now to live in this consciousness. Realize that you are ever one with the blessings of God. In His sight you always have been and ever will be perfect. He dwells within you as the presence of your life. When you attain health through knowledge of the divine Presence within your own being you find within yourself that which will forever keep you whole and well. Created perfect, you always have recourse to this perfection. In the sight of God you are always whole and perfect. When you adapt your mind to this mighty Truth you will be whole and perfect at all times.

Never speak despairingly of your body. Never

ut the mental stamp of imperfection or disease pon it. The inexhaustible life of God in the midst f you cannot be depleted. Its supply increases as you raw upon it.

If you need more health increase your consciousess of health. When your thought of health and erfection is more real and true than your belief in isease and inharmony your health and perfection ill spring forth speedily. Become so conscious of e health of God at the heart of your being that you ease to believe in disease in any form. Become so onscious of health that you can feel no lack of it. ealize the presence of God in you at all times. You n be healed this day no matter what the nature of our seeming illness if you will give yourself comletely to the presence of God within you and about ou and realize that He is your health and perfection.

"I will restore health unto thee, and I will heal ee of thy wounds, saith Jehovah."

(TO BE CONTINUED)

THOUGHT BY THOUGHT

Behold, what God hath wrought!
An ideal man, a perfect man, a mighty man,
Who demonstrates thought by thought
The man supreme whom God hath wrought.

—CHARLES FILLMORE

Galilee

LENA B. ELLINGWOOD

IN JESUS' TIME Galilee was the northernmost o the three provinces of the land of Palestine wes of the Jordan River, and extended about sixt miles from north to south, and thirty miles fron east to west. Samaria lay between Galilee and Judea the province farthest south.

In Galilee was situated the Sea of Galilee, als called the Sea of Tiberias, or Sea of Chinnareth, o Lake of Gennesaret. The sea was about thirteen mile long by seven wide. One strange and interesting fac about it is that it lay seven hundred feet below th level of the Mediterranean Sea, not far distant.

In the time of Jesus the shore of the lake was lik a continuous garden. Several cities and villages wer situated on the lake shore, and we are told that th region was a favorite summer resort.

Galilee was a beautiful land. The lake, the ad jacent high mountains, quick storms and succeedin sunshine, trees, birds, flowers contributed to its at tractiveness. Lilies of the field grew there, we know olives and figs and cedars were among the nativ trees. Sparrows and doves were among Galilee's bir residents.

In Jesus' time, the beautiful plain of Gennesaret on the western side of the lake, was carefully culti-vated. References are found to the crops raised o this plain, wheat, barley, rice, melons, grapes, dates and citrus fruits.

The climate is so mild that snow seldom falls in vinter.

Some of the disciples, you remember, were fisher-nen, and the Sea of Galilee is so full of fish that ften their fins, rippling the surface of the water, nake it look as if rain were falling. In Jesus' time the ea was alive with fishing boats, and fish in great uantities were salted at many of the coast villages. Besides beautiful cities, like Tiberias, with its splen-id palace, there was on the lake shore also many a shing village composed of little white-washed stone ouses. On the east side of the lake the hills rose are, bleak, and picturesque, only a quarter mile from ne shore. Here in these hills Jesus spent many a ight in prayer.

His boyhood was passed in Nazareth. Caperna-m, at the northern end of the plain of Gennesaret, vas for a time His home, and so is called in the Bible His own city. Seven of His disciples, Peter, John, ames, Andrew, Matthew, James the Little, and Jude, ved at Capernaum; Philip belonged to Bethsaida, lso on the lake shore, and Nathaniel was from Cana. imon Zelotes was from some part of Galilee, and nly Judas Iscariot was from Judea. Capernaum was garrison town, stretching two miles along the coast, vith a band of soldiers and a centurion in charge. This Roman centurion had learned to believe in the rue God and, we are told, had built for the Jews a eautiful synagogue. This same centurion sent mes-engers to Jesus when one of his servants was ill, sking that he be healed. Jesus marveled at the faith f this Roman, saying, "Verily I say unto you, I have ot found so great faith, no, not in Israel."

Jesus' life was filled with work, both in beautiful Galilee and in other places, where He "went about doing good."

In the village of Nain He once met a little group that did not join the happy crowd accompanying the Saviour. For they were carrying a young man to his grave, "the only son of his mother, and she was a widow." Now as we read what Jesus did, we must remember that no rabbi before Him would go near a dead body. Jesus spoke first to the mother, saying, "Weep not." Then He touched the bier, the bearers stood still, and He said, "Young man, I say unto thee, Arise." Then he that had been dead sat up and began to speak. And Jesus gave him to his mother.

This village of Nain was just on the other side of the hill where Shunen stood, where centuries before the prophet Elisha had given another boy back to his mother. No wonder the people exclaimed when they saw what Jesus had done, "A great prophet is arisen among us."

After Jesus had been preaching and healing for nearly two years, He sent His twelve apostles out, two by two, to preach the good news of the kingdom of God.

When He met them again at Capernaum, they wished to be alone with their Master, but the people crowded to hear Him, so Jesus and the Twelve got into a little boat and crossed the lake to "a desert place apart." But the people would not be left! They watched, and when they saw which way the boat was heading, they hurried around by the shore. A long walk; but they felt repaid for their strenuous efforts when they had listened to His words, for "never man

o spake," and never had they seen miracles such as He did.

From other villages more eager ones joined them. They told the sick and the lame where He was. A great multitude gathered to hear Him, and He had compassion on them, and healed them. Sitting on the hillside He spoke to them of the kingdom of God, of the things of the Spirit, talking to them as no man talked to them before.

The whole day went by, and still the people waited entranced. They had no food, and the apostles wished Jesus to send them away. He answered, "They have no need to go away; give ye them to eat." Andrew, Simon Peter's brother, said, "There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?" Jesus bade them all be seated, then took the food, and when He had given thanks, He distributed it to the seated multitude. After all had eaten the fragments of food were saved.

After this miracle, the crowds began to whisper, "This is of a truth the prophet that cometh into the world."

But Jesus, telling His apostles to take the boat and cross the lake, dismissed the crowds and withdrew into the mountain and remained there alone praying, as was His wont.

As the apostles were crossing the lake, a storm, sudden and furious, arose. How they reminded each other of the night when Jesus had been asleep in the boat and, roused by their cry, had stilled the winds and the waves. If only He were here with them now! Then close to the boat they suddenly saw, by a flash of lightning, a human form walking upon the water!

They were afraid, but in a moment they heard the Master's voice calling, "It is I; be not afraid," and they knew that all would be well.

Peter, the impulsive one, could not wait till Jesus should get into the boat, but called, "Lord, if it be thou, bid me come unto thee upon the waters." Jesus said, "Come." Peter started, but looking down on the black waves lost courage and began to sink. "Lord save me," he cried, and immediately Jesus stretched forth His hand and took hold of the faltering Peter saying, "O thou of little faith, wherefore didst thou doubt?"

When they had re-entered the boat the wind ceased, and they that were in the boat worshiped Him, saying, "Of a truth thou art the Son of God."

In the Book of Isaiah we read, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

We too sit in darkness until we find the light of God, the illumination of the Spirit. "There was the true light, *even the light* which lighteth every man coming into the world." "And the light shineth in the darkness; and the darkness apprehended it not."

To receive this spiritual light we must have faith. Jesus said that if we have faith "as a grain of mustard seed," one of the tiniest of seeds, we may accomplish great things. He taught the people to live a richer, fuller, more joyous life. "I came that they may have life, and may have *it* abundantly."

How can we receive the light, how increase our faith?

The Bible says, "Be still and know that I am

God," and again: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

We need to pray. Brief prayers are not enough. "Tarry ye in the city of Jerusalem." "Be *still,*" and know that God liveth.

Once on a mountain, when Jesus was at prayer, He was transfigured with a divine radiance, while some of His followers watched; His face shone as the sun, and even His raiment was white as the light. Long, long before that it was said of Moses too, after he had talked with God, that "the skin of his face shone" from the inner light of the Spirit, "the light that never was on sea or land." "Ye shall receive power, when the Holy Spirit is come upon you."

We must cultivate our faith. The world is too much with us. We have not plumbed the wondrous depths nor scaled the utmost joyous height that our spirit can attain, for we have not stilled our restless heart and tarried long enough in the secret place of the Most High.

Therefore love and believe; for works will follow spontaneous
Even as day does the sun; the right from the good is an offspring,
Love in a bodily shape; and Christian works are no more than
Animate love and faith, as flowers are the animate springtide.

—LONGFELLOW

Inside Power

WINIFRED WILLARD

LIFE IS LOOKING AT US, looking for power, tryin to see whether we have what it wants. It play no favorites. It is fair. It asks one forthrigh question, "What are you worth?"

Not worth in terms of bonds, real estate, or ban accounts. Life doesn't look down on those, for the are necessary in turning the wheels of living. Bu they are as transient as the fog which settles at night fall.

The question is "What are you worth in usabl power?" Life appraises us at our value to huma welfare, at what we can do and be that is wort while; and according to what it finds in us it rate us high or low.

What are we really worth? One glowing autum afternoon I stood looking down on a deep-runnin millstream in Virginia. The old mill had crumble to ruins, but the clear stream was there that ha turned the wheels that had ground the grist that ha fed the families in all that part of the Old Dominio for more than two hundred years. The lovely strean with its quaint ruined mill high on the bank seem more or less like a symbol of you and me. The powe of the stream is as great as ever because it has a much water as ever, but it is not being utilized—jus a picturesque old stream of memory left behinc when life turned elsewhere for more power to tur its modern wheels. Somehow it seemed that day to b

clamoring for work to do; perhaps to be hooked up to a dynamo that would make its potential power available to those who could use it, instead of being left to idle along through the valley of life.

Let us bring this idea to bear on our individual living every day. Do we lose sight of things that might be sources of power to us if we let them? Do we think they do not count and shrug our shoulders at them, because they are simple, everyday sources of this power latent right within us? Would not these very things raise our value rating and give life a better picture of our possibilities?

How old are we? How young? Either way we answer, it has implications of undeniable personal power. If we are young and impatient to be somebody great and good, the finest dynamic in the world is at our disposal. But we must use it or we lose it! Nothing is beyond our daring and our doing when we are fired with enthusiasm and zest and courage for anything and adventure lures us; nothing is too hard when we are young and set to win in the game of life. Life waits to see whether we are willing to capitalize on our surging ambitions and to make true the dreams of great living that flood our mind, that captivate and torment us to get busy to bring them into manifestation. Let them once get past us unfulfilled and we find ourselves by just that much in the red on life's ledger, the record we keep all the time. It is hard to get back on to the right side and get going again. But thank God, we can if we will!

Are we older? Then we have learned to leap the hurdles that stretch across our path. We take them or we lose whatever race we are running. Everybody

does. Sometimes they seem determined to down us. Even so, lessons learned through long, loyal years of living teach us to be up and going again without losing time. Sooner than we may think possible, we can make that hurdle when we put steady power into our jumping. Spasmodic work doesn't count for as much as the steady pull that is shot through with the dynamic spark of living faith.

The inner poise that the years bring makes us know that the sun is not blotted from the sky merely because some clouds blow up on the horizon or darken the sky with threats of disaster. Always the sun shines again in brilliance and warmth and power. It will this time, dark though passing shadows seem.

Within all of us, both young and old, are sources of living power. If we decree that this power is to help us turn the wheels of life, it will; but we must control this power intelligently if we are to keep the wheels of life in high gear.

Being poor can be power! It can teach us to keep our chin up. It can help us prove that a "man's life consisteth not in the abundance of the things which he possesseth." It is easy to rate things, material things, too high on a human scale of values, and then to find ourselves off balance, because we have appraised things incorrectly.

Being poor does not have to down us. I have tried it, and I don't like it. But it taught me many lessons that I did not learn when life rolled merrily along. Millions of men and women are demonstrating that lack of money does not have to mean defeat. Sometimes the poorest are the richest in spirit power, the only kind of power on which we can bank and

which never can be entirely exhausted.

In many ways life is easier when money or its equivalent is abundant in our hands. It oils the wheels and reduces friction. It buys us many things and gives us a sense of security and well-being. Money is one of the Father's good gifts.

Whether it helps or hinders us depends on how we handle it, the power we give it, and whether we let it be our master or our obedient servant. If we let the love of it destroy our good sense it can become the root of all kinds of evil. There is more good than bad in it when we use it with unselfish good sense and in the consciousness that it is the Father's gift to us, for the use of which we shall need to give a careful accounting.

Even sickness can be a source of power to us, power abiding in weakness, when through it we prove the dominion of the Spirit of healing over the physical and the material. Through it our courage can grow up to rout our fears and help us experience the reality of divine help ready in the moment of need.

Shut in or crippled, we may travel the universe on the wings of mind and make friends with the wide world. Others have done it! Power to live triumphantly, to serve widely, and to recognize no limitation to Spirit has been proved by many down the years.

What a source of power then is health! A strong, dependable body that sees us through whatever we undertake, that helps us do a good day's work six days a week without being too tired or grumping about it—this is a source of power for which to

thank the dear Father countless times a day. Many a person would give millions for legs with which to walk, for a back to lift loads, and for arms that are strong enough to do a required task, along with brains that can think problems and perplexities through to good and useful ends. Sometimes people let their being homely become a heavy handicap in this matter of power for living. One of the most successful professional men I ever knew has no bridge to his nose. It might be a handicap to anyone else, but not to him! He has gone straight ahead as confident of himself as if his nose had been patrician in its lines, and he has given a good accounting of his powers in life.

Beauty is supposed to be essential to women, yet one who had none of it made the grade easily in Ida M. Tarbell's list of America's fifty most distinguished women. She was eighth in that famous list. Her power to get things done for human betterment put her there, not personal physical beauty! Another homely woman climbed to the top in the films, where only beauties are supposed to arrive. She stayed there too. America loved her and praised her and remembers her yet, her homely face being the handicap which she turned into a valuable asset.

If you are easy to look at, you gain a bit of lee way in the race of life, but beauty alone never gets you far. It lets you enjoy looking at yourself in the mirror, glad for the pleasing features and the figure that sets your clothes off to advantage. But it is a transient, undependable source of power for the needs of the long run and the heavy pull that you are sure to meet.

Leisure may be a trump in our hands, however busy we seem to be when a close schedule crowds our day. For we can learn to do many of the automatic things, such as shaving and bathing and darning the family stockings and washing the family dishes, without devoting appreciable conscious thought to them. So when we perform these daily routines suppose we plug in to the power that will count for us, turn our mind to repeating some wonderful bit of God wisdom that lifted us when we were low, take fresh hold on some potent affirmation that is packed with spiritual power for use in the work of the day.

The minutes given to routine are a grand opportunity for us to breathe an extra prayer, to thrill our mind with the message of a beautiful poem of faith and promise or a hymn whose power has been tested in the proving grounds of many hearts that needed the strength we need today.

These will start us off in high and keep us going all day in good form, using the power of the Spirit within us that guides and guards us, inspires and teaches us, sustains us, and never lets us lose the way. Such minutes are power to us. They pay better than woolgathering!

Things that are hard, that sometimes seem like loads laid unjustly upon our heart, threaten to slow us down and to cramp our style. When a few years ago the world apple cart tipped over everything many of us had spilled out and rolled away. There was only one thing to do. We began picking up the apples, getting a fresh hold on the eternally true promises of God, making new starts for living, clearing up some of our confused thinking, strengthening our close

working contact with Spirit; and we got going again. Of course it was hard, but it was and still is power to each of us who had to do it.

It teaches us unforgettably to multiply the values that never fall below par or go off life's board, to turn both the big and little things in life to good account and to keep tight hold of God and His never-failing power.

Disappointments, disillusionments, material losses, obstacles that stand in the way of our making the grade, can all be power to us when, putting on the glasses of faith, we see them transformed into opportunities for generating more usable power. Experiences like these can bring us sweetness of understanding and high helpfulness, which those whose life is all sunshine and roses may never know. I have plowed deep furroughs and traveled steep highways in life I know! Such experiences yield great riches of power for our seeking and finding. They stand us in wonderful stead when we most need what they can give of spiritual stamina.

In our desire to achieve in the work of the world no other asset equals the exalted power that abides in the goodness that is God and that teaches us so clearly that we need not accept what we have thought of as our finite limitations; for our contact is with infinite Spirit, the dynamo that generates all the power we can ever need.

Thus our every experience can be turned to account as a source of significant power. Power may come slowly, but it comes surely. We shall need it all to meet the demands of life which we neither can nor would evade.

Turning Raw Materials into Blessings

ANNIE S. GREENWOOD

THE WAY in which we face events, conditions, and experiences decides whether they are to be bad or good for us and others. They may be ransformed into blessings or disasters, depending on he attitude we take toward them. The ultimate re-ult does lie within the power of our own mind. A ecent magazine article stated, "I attract unto myself nly that which I have the ability to turn into a bless-ng." This is a bold statement. If we accept it as true we must give ourselves credit for wondrous ability, ecause certainly everyone will admit having faced onditions that gave no promise of blessing.

In everyone's life there has been at least one in-tance in which he seemed entirely helpless, his hopes lashed to bits, his ideals shattered, his greatest efforts ringing only failure. All of us earnestly, honestly ave given of our best and have met frustration and pparent defeat. How can this be called a blessing? Feeling that it brought only disaster, how can we see ny good in it?

These are reasonable questions. Let us try to an-wer them.

The solution lies largely in learning to see hidden alues in what appears to be useless, even forbidding nd ugly. Looking at an ill-smelling, unsightly mass f coal tar no one but the far-seeing scientist could

visualize the beauty and usefulness of nylon with its lustrous silky sheen. The finished product bears no resemblance to the raw material from which it was made. The coarse, tough fiber of the flax plant—the stem by which nature supports the head of valuable oily seed—mere rubbish to be abandoned or burned, gives no hint of the beauteous linen to be made from it to grace our dinner tables. Modern plastics, smooth, shining, translucent, made into thousands of lovely and practical articles, are a far cry from the common wayside weeds from which they have been transformed. The delicate watch spring, tensed to perfect precision, bears but small likeness to the rough iron ore, intermingled with common soil, that underlies the surface of Minnesota's great Mesabi Range.

We do ourselves great injustice if we restrict our sight to mere raw materials. From them man's keener vision and ingenuity have brought forth the wonders of twentieth-century use, comfort, and convenience. Usually there seems little relationship between the prosaic source and the poetry of the refined product.

To take what is common, crude, and even repulsive and transform it into beauty and usefulness has occupied the genius of man's mind until now he realizes that he dare not call anything "common or unclean." It may prove to be God's instrument challenging his research and patience until there is revealed some new and worthy product with which to bless the world. There is always a greater something to be found, and the heart of man cannot be satisfied until he has triumphed in his search for it.

As regards tangible things we readily admit that

this is so. Scientific progress continuously proves it. May we not grant that in the intangible spiritual realm it is equally true?

When a joyous and successful experience comes to us, we like to feel that we earned it. Our industry, skill, persistence, and good management have justified such a result. Yes, we admit, perhaps rather modestly, it is what we attracted. We accept the happy outcome and are thankful, though with a trace of smug complacency in the thought that it was justly due us.

Not so however when the ugly raw material of hardship, sudden disaster, deep disappointment, injustice, or bereavement suddenly swoops down upon us. Surely we did not attract this! And whatever may have caused it, how can we change it into a blessing? With grim resolution and admirable fortitude we may attempt to carry on somehow in spite of it, but that it could become a bringer of good to ourselves and others requires too great a stretch of the imagination.

At such times let us stop and think of the possibilities, hidden values, and beauty wrapped up in the unsightly raw materials with which the scientist works. In his efforts to find the concealed treasures he is not likely to be immediately successful. He does not however admit defeat, no matter how many of his experiments fail. He keeps on keeping on until he triumphs. Shall we do less?

All of us can think back to some event—some great disappointment or tragedy—that for the time being enveloped us in black despair. Now however with clearer vision and better perspective we can see plainly that it thrust us into something much better,

perhaps so changing the entire current of our life as to become an outstanding blessing. We may or may not have been the direct cause of what so deeply hurt, but it came and we measured up to our God-given privilege of adapting it, transforming it into a new experience, into altered plans through the practical application of simple faith and endeavor. The result also proved of greater good to us and, through us, to others than we could ever have imagined. Certainly that raw material was not inviting. It would have been easy, under the sorrow and humiliation of defeat and anguish, to go down in despair. Instead we took it as a clarion call to the creative spirit within and made of it a steppingstone to higher things. We proved our ability to turn it into a blessing. Usually too we did it without any consciousness of heroism. There was nothing dramatic about what we did.

Like the Psalmist, we could say, "Out of the depths have I cried unto thee, O Jehovah," and somehow our cry found an answer. In some unexplainable way we did find new courage. Still bruised and bleeding in spirit, we transmuted the experience into fresh endeavor, higher courage, better understanding, and a greater willingness to accept divine guidance. Possibly even yet, after all the intervening years, we cannot see how we attracted the devastating circumstance, but we do know that the still small voice told us how to turn the black cloud inside out and find the inner brightness. The experience broadened our sympathies and made our light shine more brightly. It gave us a deeper understanding of the difficulties and sufferings of others so that we could wisely help them and thereby enrich our own life.

If it was a heavy financial loss it brought a new evaluation of what true riches are and gently led us back to an awareness that "they that seek Jehovah shall not want any good thing." As compared with mere money, this awareness is wealth indeed. It taught us the constant availability of the divine abundance, forever accessible to us.

Saddest of all may have been the loss of a loved one. Through time even this was resolved into a series of sweet memories, freed from the sting of an overwhelming personal loss. When the first shock had somewhat subsided, we found ourselves soothed by the gentle words of Jesus "Let not your heart be troubled . . . I will not leave you desolate." Peace slowly crept into the heart and a deeper consciousness of the presence of God filled the aching loneliness.

"Tears were made for weeping"; and unashamedly we had let them flow, but their cleansing work was soon accomplished. With that promised comfort, we returned—with a gradual lifting of spirit—to the regular activities of life as well as to new and worthy interests and found them clothed with opportunities for gentle service. A halo of sweetness infolded us and we felt close to the loving heart and protecting arms of the Master. Though we may not see how we attracted such events, we do see—even through tear-filled eyes—that we can turn them into blessings. The peace that comes to us is ours to pass along to others, and the whole experience brings its full measure of good to the greatest number.

A woman in a wheelchair, crippled and alone in one place all day, reaches out with helpful plans, kindly thoughts and cheery telephone messages to

brighten other lives. A man lying helpless in bed surrounds himself with the equipment to carry on a business and make a living for himself, while his example constantly preaches the most convincing sermon to others who, for less reason, are discouraged. A business destroyed by fire is likely to rise like a phoenix from the ashes and succeed financially because of the courage and fresh ideas and wise management of men whose initiative and faith have been challenged by the apparent disaster. Those who hurry to the assistance of the family or community stricken by flood or other catastrophe grow spiritually through what they do for the afflicted ones, who in turn profit materially but also spiritually through their appreciation of the kindness received.

We are creatures of choice, free to choose how we are to take whatever comes. We may go down in defeat if we permit ourselves to do so. Or we may climb spiritual heights of enlarged living, increased tolerance, and Christlike love if we so choose. The attitude we cultivate is what counts.

Within us does lie the power to turn into a blessing whatever comes, even though we cannot see how we attracted it. This is our high privilege. It can become one of the most potent influences in our spiritual development. In the name and through the power of the Christ within we can take the raw material of life and turn it into blessings.

Earth changes, but thy soul and God stand sure.
—BROWNING

Accent on Success

CLARE EBERSOLE

WHAT IS YOUR definition of success? Is it money and therefore power over your fellow men? Is it fame, with all the attendant glory and the wealth that usually accompanies it? Or is it that inner glow which comes from the possession of a sturdy, well-adjusted spirit, unafraid of the struggles of life and conscious of its power? For if you have a spirit with such qualities, then success and more tangible things will follow as a matter of course. The man or woman who has achieved a perfect adjustment of the inner self to the outer, material world in which he has to exist has power in its true sense, and he can command all things.

The one thing that keeps man from the success that is rightfully his by virtue of the seed of Godhood within him is the great chimera of fear—his fear of what others think, his fear of giving offense, his fear of the consequences of his actions, his fear of financial collapse or of ill-health, and a host of other fears. What is this fear, this power that sends a man shivering back from the very brink of success? Fear is the eternal accomplice of the negative state of mind.

There are within us two states of mind ever vying for supremacy and causing us all our uncertainties and doubts because of the constant struggle between them. For convenience we may call them the posi-

tive state of mind and the negative state of mind.

The positive state of mind is easily recognized. It is at its best when you get up in the morning with a feeling of optimism, as though you could accomplish anything. There is nothing that can conquer you; no task is too difficult, no barrier too high. Now this would seem to demonstrate that the positive state of mind is the one inherent in man, for it wins out over the negative when we lay aside the cares of the day and get a good night's rest. And always it accompanies good health, for perfect health and buoyant spirits go hand in hand.

However not all of us have perfect health, and this lack of health is of course a manifestation of the negative, for good health can be attained with correct mental action. When the condition of the body is poor, this negative state of mind has opportunity to gain an even stronger advantage. Creeping in slyly, so to speak, it effectively banishes the positive, and presents to us its own shadowy self; and to overcome it we have to recognize it for the imposter that it is and take conscious, deliberate thought to eliminate it.

It is not easy to vanquish this dark intruder, because it can delude us into believing that it is realistic, logical thinking as opposed to true hopeful, constructive thinking. If we allow ourselves to continue in this negative state, we soon become hard and cynical, which is surely fatal to success. Other persons will sense this state in us and begin to avoid us, which alone should be an incentive to change our thinking.

The positive side of our mind is ever ready and

willing to push aside this destroyer, if we will first cleanse our mind of all timidity in relation to other people and of all fear and worry. Then we shall see how quickly our mind will change over to the upward, optimistic state which is necessary to physical and spiritual well-being. It all sounds like a very large order and a task that will take all our effort, but it is not impossible to anyone who desires to accomplish it.

There is no reason for worry in the last analysis. A successful businessman once told of two thoughts that automatically come to his mind whenever he has troublesome problems. The first thought is this: "Before something happens it's too soon to worry; after it happens it's too late to worry." Here is the second and much the better thought: "There's never any reason to worry; things can change for the better in the twinkling of an eye." He maintained that these two thoughts had played an important part in his success.

You know that success is not to be measured solely in terms of wealth, although that seems to be the prevalent idea. The thinkers among you will agree that true success consists in doing the things for which you are fitted by training and by choice, doing them well, and enjoying the job. What is right for you, your personal conception of success, cannot come out of a book, or out of an article like this, nor can it be told to you. No, you must form your own ideas, create them within the confines of your own mind. What you read or what is told you can only serve to bring your ideas to light, and when they are thus brought to light, and you rec-

ognize them for your own, then and then only can you claim that you are the captain of your soul.

How can you ever know the joy of achievement unless you have also known the sorrow of what seems to be failure? A monotony of the luxuries of life gained without effort would soon become boresome to you; and you would look for relief.

Your higher self does not ask that you simply think of success; it demands that you do something about it. Translate all those impulses of yours into action; follow them through to the end. What if you meet with small setbacks? At least you are trying; you are not letting life rule you. You are ruling your life. Moreover you will find that out of this activity of yours will emerge the shining road to achievement for which you are seeking, not to mention the greatest reward of all, your finding unity with your higher, inner self, the goal of mankind through ages untold.

There is no reason why as a student of Truth you should allow life to pass you by. There is debasement of spirit in picking up the crumbs after others have feasted on the bounty that life offers. By reason of the divine Spirit in you you are entitled to as big a share as any; and it is up to you to demand and reach for it, and let nothing keep from you that which belongs to you.

A great many of us embark upon the study of Truth and then relegate it to a corner of the mind, to be taken out at intervals, looked over, and then put back into its separate niche. Now why do we do this? Is it a relic of the past, when people had regular periods for thinking about God, attending

some ceremony for the purpose, and then forgetting Him until the time came for the next ceremony? Or is it that the spiritual and the material elements cannot be reconciled and made to harmonize?

But these two elements of life can and must be brought together, and they will work wonders for the one who accomplishes the unification. There are few situations arising in your daily life to which you cannot apply the principles laid down in Truth. The upsetting incidents that occur daily will have little power to disturb you because you will be able to perceive them in proper relation to yourself.

Let the light of Spirit shine so that you may influence not only your own life but other lives in your immediate world. The world needs men of good will, and it will need you too after the affirmative state of mind is allowed full sway. While you may never become one of the great men of the world, still you will exert a sure influence upon those around you. There will be a gradual change in the relations of people to you. Where once you asked help of them, you will now be able to help; and instead of following others you will be in a position to lead.

Whatever you desire of good is already yours if you but realize it. You have but to stretch out your hand and take it, for it is no further away than your own mind, and it is patiently waiting for you. Cast out the devils of doubt and fear, and let in the angels of hope and joy. They cannot enter the temple of your soul until the sanctuary is purged of the shadowy enemies you have allowed to dwell there. Go after success; it will prove your greatest experience! Go after it, no matter what your age, no matter how

many times you have tried and failed. You have the power to control yourself and your life instead of being controlled.

When you have this power firmly within your grasp, hold onto it! When discouraging thoughts seek admittance, reassert your spiritual dominion.

Make a habit of success, and soon you will not even have to think about it; it will be always with you, and you have only to use it wisely to keep it. Your soul will ever be at peace once you have established the habit of positive thinking, which brings with it a greater understanding of the laws that govern your spiritual growth. Emulate Jesus, who in the few years He taught never allowed the negative to creep into His words and work. Surely in all time there has not been a more shining success.

Can you not see then why you must apply the spiritual principles of your positive state of mind to your everyday existence? Can you understand why you must allow the Christ consciousness to illumine every problem that you face? In the divine plan there is no failure, only pauses on the upward climb to full success. You have not failed as long as you are alive and able to begin again; and you cannot help but ascend. Even the struggle upward brings with it a sense of success, for there is no pinnacle where you can finally rest and say, "I am successful." There will always be another peak beyond. But by that time the habit of successful thought will be so firmly rooted in you that these other heights will not deter you, and you will go on and on in the serene knowledge that you will eventually attain your highest goal.

Identification

MARY L. KUPFERLE

THE CHRIST SELF within me is my true being. It is this Christ self that lives eternally at the very center of my being. I feel its strength and stability and power always; therefore nothing can disturb or upset my emotions, which are basically good.

The Christ self within me is in control of my life, my feelings, and my actions, constantly showing me how to think and act in accord with divine harmony and love and wisdom. No person, thing, or condition can separate me from my consciousness of good, for I abide moment by moment in the realization that only the good is true.

My Christ self is daily coming into its own, into easy and joyous expression, into joyous and lovely companionship with the Christ in others, into joyous and successful living and activity, for this is God's plan for His beloved son.

I shall unfold beautifully and easily attain a continually greater and greater expression of divine love. I shall live as the Father desires me to live. Praise God, for the Christ self, my true self!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 6, February 5, 1950

UNITY SUBJECT—*Enlarging the Mental Outlook.*

INTERNATIONAL SUBJECT—*The First Gentile Church.*—Acts 11:19-26; 13:1-3.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch:

23. Who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord:

24. For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

25. And he went forth to Tarsus to seek for Saul;

26. And when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught

much people; and that the disciples were called Christians first in Antioch.

1. Now there were at Antioch, in the church that was *there,* prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

GOLDEN TEXT—*The disciples were called Christians first in Antioch.*—Acts 11:26.

SILENT PRAYER—*Called by the name of Christ, I separate myself from all that would hinder my expression of good.*

Adverse experiences lead to spiritual development in so far as they cause the persons who meet them to turn their thoughts to spiritual causation and concentrate all their energies on it. With the concentration of the faculties on one purpose a person's power to achieve is multiplied many times beyond what it is when his mind is distraught. After the stoning of Stephen the disciples were scattered, but they continued to preach and teach the gospel of Jesus Christ wherever they went. Their object was to make known their good news to as many people in as short a time as possible. Concentrated effort of this kind brings immediate results. "The hand of the Lord was with them; and a great number that believed turned unto the Lord."

Opposition sometimes serves as a spur to action, increasing rather than diminishing what it seeks to

hinder. Zeal for Truth may grow and develop regardless of it or it may increase as it meets opposing forces. The disciples expected opposition and looked upon it as a sign that they were accounted worthy to be called by the name of Christ. The effect of opposition is a concentrating of attention and a redoubling of effort to reach the desired goal. A certain measure of opposition is therefore a contributing factor to the success of an undertaking.

The early history of the church includes the Greeks with the Jews in the task of disseminating the Christ gospel. Truth is universal in its application. It cannot be limited to the field of religion (Jews), but penetrates all fields, for it is the foundation of them all. It is as welcome to the intellect (the Greeks) as it is to the religious instinct. The liberal-minded person gives of his best and clearest understanding to all who come within the radius of his influence.

By tranforming our intellectual nature we immeasurably enlarge our outlook. When reason and intuitive truth unite in a harmonious movement in our consciousness they usher in the true light of the Christ consciousness. As we follow the Christ as our guide each of us becomes the light of our world. In every period of history the spiritually enlightened person is the light of the world in proportion to the measure of his enlightenment. Jesus Christ became the "light of the world" for His own age and for subsequent generations in a fuller measure than any other man.

The Book of Acts has been called "the Gospel of the Holy Spirit." Barnabas, whose name means "son of exhortation," was "full of the Holy Spirit, and of

faith." He saw "the grace of God" as expressed by Greeks as well as Jews, and the thought of including all in the circle of the believers in the Christ received his hearty approval. "He exhorted them all, that with purpose of heart they would cleave unto the Lord." If they obeyed this exhortation they would live together harmoniously regardless of differences in nationality and race. The same action today would solve the problem of racial differences and enable nations to keep the peace and to banish the fear of war from the thoughts of their people. Instead of returning to Jerusalem to report his findings, Barnabas went to Tarsus to find Saul, whom he doubtless knew to be liberal-minded in regard to the Gentiles, and the two remained in Antioch a whole year teaching and preaching to both Jews and Gentiles.

Barnabas and Saul were so outstanding in their work in Antioch that they were chosen as missionaries "at large" to the Gentiles. The question was no doubt discussed before the direct leading was received to separate the two out of the five who had regularly ministered in Antioch. Fasting and prayer, which followed the choice of the two for the work, probably preceded the choice as well. Such an undertaking called for men of faith, loyalty, courage, and resourcefulness. Barnabas and Saul had these qualifications and were well fitted for the tasks they faced. The Spirit of wisdom and understanding, joined with superior zeal, set them apart for the work.

QUESTIONS

1. In what way may adverse experiences prove useful to us?
2. What does concentration accomplish?

3. How can we turn opposition to our advantage?
4. Does the Christ Spirit transform or enlarge the intellectual powers?
5. How does the individual become the light of his world?
6. Would the purposeful following of the way of the Christ in international relations solve our world problems today?
7. By what methods did the Holy Spirit separate Barnabas and Saul for work with the Gentiles?

Lesson 7, February 12, 1950

UNITY SUBJECT—*The Work of Self-Transformation.*

INTERNATIONAL SUBJECT—*The Gospel Moves Westward.*—Acts 13:4-5; 14:1-3, 19-23.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.
5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

1. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.
2. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.
3. Long time therefore they tarried *there* speaking boldly in the Lord, who bare witness unto the word of his grace, granting signs and wonders to be done by their hands.
19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.
20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he

went forth with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch,

22. Confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

23. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

GOLDEN TEXT—*When they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles.*—Acts 14:27.

SILENT PRAYER—*By seeing the Christ in all whom I meet I transform myself into the Christ image.*

Self-transformation may be a slow process or we may accelerate it by catching a vision of that which is perfect and steadfastly holding to the vision as already realized. Whether slow or quick, self-transformation must precede all effort to transform the world in the image of our heart's desire. Everyone can see a better world in his mind's eye than the one that daily confronts him, but no one can do anything to improve the condition of the present world before he first improves himself.

The purpose of schools is to raise the intellectual level of the people. The intellect receives the greater portion of attention on the part of the school's. Everyone acknowledges the appeal of reason. Equally important, if not more so, is the education of the

emotional nature, yet this branch of training has not always received its due measure of attention. Self-transformation comes only as selflessness is developed and the higher self is brought into action in the ordering of life.

The journeys of Paul and Barnabas to various places and their organization of bodies of Christian believers symbolizes the teaching of the word of Truth and its establishment in the centers of consciousness in the organism. Paul and Barnabas were fully conscious of the leading of the Holy Spirit, so much so that they thought of themselves as sent forth by it. The name of Seleucia, the seaport through which they passed, means "beaten by waves," "troubled," "tossed." Such an emotional state should not be allowed to become permanent. The Truth seeker should pass through it as rapidly as possible and put such negation behind him. Intellectual fairness (represented by Cyprus) is worthy of achieving, as is also the protective, preservative, uplifting, fertile, harmonious, and wise state of consciousness that is represented by Salamis.

Bigotry is founded on the conviction that a person's own religious views are the only true ones and that they are to be held to at all cost and imposed upon others. Yet there is only one thing that the Truth seeker must hold with such an unrelaxing grip, the purpose to press forward to greater understanding and enlightenment, greater selflessness, and more complete emotional control without regard to what he has understood or believed in the past. His daily affirmation might well be the same as Paul's: "Forgetting the things which are behind, and stretch-

ing forward to the things which are before, I press on toward the goal." No one who has the forward outlook can be bigoted. The pioneer in Truth is eager for a nearer view of the way that lies ahead, on which there is room for all. The Jews who stirred up trouble for Paul and Barnabas were set in their beliefs, obstinately and blindly attached to their traditions, and determined to preserve them at the price of death itself to anyone who dared interpret Truth in new or untried ways. Signs and wonders appeal to the open mind; the closed mind refuses to consider them. Our heart can be sure and our faith firm, if we trust in the living Spirit of goodness that sustains its own and go forward to lay hold of it and express it.

QUESTIONS

1. What transformation comes first, that of the individual or of that of society?
2. Is the training and disciplining of the emotional nature as important as the training of the intellect?
3. What is symbolized by the journeys of Paul and Barnabas and the organization by them of various bodies of believers in Christ?
4. Can emotional instability (Seleucia) be replaced by intellectual fairness (Cyprus) or by a harmonious and wise state of consciousness (Salamis)?
5. To what should the seeker after Truth hold with an unrelaxing grip?
6. What underlies bigotry and how can it be avoided?

Lesson 8, February 19, 1950

UNITY SUBJECT—*Faith Strengthened in Unity.*

INTERNATIONAL SUBJECT—*The Fight for Christian Freedom.*—Acts 15:1-6, 22-29; Gal. 2:16.

1. And a certain man came down from Judæa and taught the brethren, *saying,* Except ye be circumcised after the custom of Moses, ye cannot be saved.

2. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

5. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

6. And the apostles and the elders were gathered together to consider this matter.

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely,* Judas called Barsabbas, and Silas, chief men among the brethren:

23. And they wrote *thus* by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting:

24. Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment;

25. It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of

mouth.

28. For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:

29. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

16. Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

GOLDEN TEXT—*For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.*—Gal. 5:1.

SILENT PRAYER—*As my spirit, soul, and body are one so love, wisdom, and power become one also in me through Christ.*

The church council or conference described in the text of this lesson is one of the first of the long series of attempts to realize Christian unity. The habit of conferring grows rather than diminishes with the lengthening history of the race. The first church council was an attempt to ease the conditions of membership for the minority group, and the concessions to that end were made by the majority group, which showed unselfish consideration of a high order. When the stronger willingly gives way to the will of the weaker, unity of spirit is already achieved. The majority group that pleases itself, forcing its will on the weaker, by that act destroys the possibility of unity. For unity of the spirit is voluntary

unity. Holding to fundamental principles, it yields minor points or details.

The unifying of an individual's forces makes him more effective in service to his fellow men and more satisfying to himself as an individual. The apostles and the elders represent the developed faculties that have been brought under the control of the higher self and made to function as an undivided whole of a higher order than the personal self can reach.

The threatened schism in the early church was averted by the exercise of the spirit of love and consideration on the part of the apostles, including Saul and Barnabas, who worked among the Gentiles. The Christians of Antioch were consoled by the findings of the council in Jerusalem.

This ancient problem may sound unimportant to the twentieth-century Christian. Nevertheless the list of prohibitions required to be observed by the Gentile Christians is one that is still reasonable, necessary, and right, although our reasons for thinking so are somewhat different from those of nineteen hundred years ago. We still need to keep ourselves from things offered to idols. Our idols are material structures of steel and concrete, or they are less tangible but just as potent things, like the thirst for wealth, the ambition for power, the pride of position, self-esteem. From worship of material power in every form we must abstain if we would keep the way of the Christ.

Abstaining from blood as an article of diet is strongly recommended today by students of Truth, who wish to keep the law of life. In its final analysis,

the law of life is the law of love. Keeping this provision of course includes abstinence from things strangled. The commandment against fornication is one that can be redeclared today with its original emphasis. "Where the Spirit of the Lord is, *there* is liberty," but there is also purity of mind, heart, and life.

In the fixing of the status of the Gentile Christians the apostles and the elders in Jerusalem gave first and chief weight to the findings of the Holy Spirit. "It seemed good to the Holy Spirit, and to us." In reaching an accord on matters involving principle this is the final step to be taken. Unless we obtain the approval of the Holy Spirit within us our decisions will not stand.

QUESTIONS

1. How is unity of spirit achieved in the face of diverse views?
2. Can there be any yielding in fundamental principles?
3. What is the effect on a person of the harmonizing and unifying of his forces?
4. Are the spirit of love and consideration of others easily realized and expressed? What part does the Christ Spirit play in this work?
5. From what idols do we now need to keep ourselves?
6. Does abstaining from blood involve more than the keeping of blood out of our diet?
7. What prohibition is as timely as it ever was?
8. Should the Holy Spirit seal all our deliberations and decisions?

Lesson 9, February 26, 1950

UNITY SUBJECT—*Separateness and Unity.*

INTERNATIONAL SUBJECT—*Planting a Church in a Pagan City.*—Acts 18:1, 8-11; II Cor. 6:14—7:1.

1. After these things he departed from Athens, and came to Corinth.

8. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:
10. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.
11. And he dwelt *there* a year and six months, teaching the word of God among them.

14. Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?
15. And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?
16. And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
17. Wherefore
Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18. And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty.

1. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

GOLDEN TEXT—*Ye are not your own; for ye were*

bought with a price: glorify God therefore in your body.—I Cor. 6:19, 20.

SILENT PRAYER—*I separate myself from all that is untrue, that I may be one with Truth.*

Unity or oneness is less simple than it sounds. It denotes harmony or the concord among those who hold the same principles; but since each individual has the freedom to think according to the dictates of his own conscience unity depends upon agreement among many minds, which makes it a more complex thing.

Before unity can become effective in a spiritual sense there must be a separation. Each person separates himself in thought from sense and the interests that occupy sense consciousness. No relation between wholeness and error is possible, between light and darkness, between the true and the untrue. The intellect (Athens) is an important center in consciousness, but the intellect may lend itself to materialistic thinking to such an extent that it becomes empty of all spiritual life or meaning. The enlightened will (Paul), when developing harmoniously, turns from the merely intellectual in consciousness to the love center (Corinth) and devotes itself to separating there what is spiritual from what is sensual.

Corinth was an important center, and Paul stayed there for a year and a half, teaching and converting the Corinthians. We are told in the text that there were many converts to Christianity there. Love is the central fact of life, the divine quality that lifts man out of the class of the merely animal and gives him Godlike status. Love is of God, and "God is love."

Yet there must be a separating even in this higher realm, for the lower realm of sense may interpenetrate it and spoil life for those persons whom it touches.

We need not fear that in separating the spurious from the true, the selfish from the selfless, the personal from the impersonal, we shall lose the qualities that give zest to life. The opposite is true. "Be not afraid . . . for I am with thee . . . for I have much people in this city." Love is a consciousness not of other people alone, but of everything that enters into life. The good worker loves his work and devotes himself to it, giving it all he has in an effort to make it a perfect expression of his highest and best. In giving it this expression he loses himself, and the work stands forth a monument to selfless devotion. The thinker loves the realm of thought, but unless he is careful he too may lose himself completely there in abstractions. Under the inspiration of the Christ he imparts to his thinking a warmth and vitality that appeal directly to those with whom he shares his thought; thus the thought of all humanity is elevated because of his contribution to it.

The man or woman who has no special contribution to make to the common life by thinking or working, who is merely one of the great multitude that compose the race of mankind, may yet give a full share to the progress of the race in good will, which is a generic term for love. The love that rises to the height of good will is selfless, impartial, the very essence of the Christ Spirit, which is able to usher in unbroken peace in the world as the shepherds of old perceived that it would do.

QUESTIONS

1. What is unity?
2. What must precede its realization?
3. In adjusting his life in harmony with Truth what form of separation must each one bring about?
4. In what realms does the love faculty operate?
5. What inspiration does the thinker gain from the Christ?
6. Who can contribute good will to the uplift of the race, and what will it avail?

If I but Give

Della Adams Leitner

If I but give I cannot lack;
This is God's perfect law.
Though scant at times may seem supply
Yet I in faith can draw
From that great source whence every good
Comes, and the way is shown:
By sharing with unselfish love
I realize my own.

It comes to me in many ways,
Quite often a surprise,
Through channels that I had not dreamed,
But always law applies.
For when I search my heart I find
What I have sown I reap;
So joyously I give and find
All that I give I keep!

Silent UNITY

Father, in Thy understanding heart I place myself, knowing that Thy light is leading me.

The society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo., Cable address: Unity, Lee's Summit, Mo

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I HAD had a head cold for two days, and Saturday I suffered so intensely with a sinus headache that I just had to go to bed that night at 7:30, for the pain became very severe and my eyes were swollen. I could not read my Unity literature for I could not have even a lamp on.

At eight I felt I couldn't endure the pain any longer, so got out of bed and called Silent Unity to ask for help. The kind worker gave me this affirmation: "Divine love is now working mightily in me, renewing and restoring me to health and wholeness."

I went back to bed and began repeating this affirmation and in a few minutes I began to feel the pain leave my head, my eyes, my sinuses, my teeth. It's difficult to explain the feeling, but it was like a team of horses pulling at a load that was too much for them, but I could feel the pain being pulled out of my head, and then suddenly all the pain had left me.

I said a prayer of thanks and gratitude to God and fell asleep.—*Mrs. C. A. M., Missouri.*

SEVERAL months ago I had my niece write to you for help. She had what the doctors said was a tumor on her breast, and they wanted to operate immediately. I advised her to wait awhile and just pray along with you at Silent Unity. Within two weeks, when she went for another examination at the hospital, there was no sign of any growth on the breast. —*Miss W. L., Connecticut.*

Filled with Plenty

THE PAST YEAR and a half has been a period of trial in which your prayers have sustained and inspired me. I find it difficult to find the words to express our thanks and appreciation. During this period, at the age of fifty-nine, I have had the seeming impossible problem of reorienting myself in a remunerative position in the industry where I had attained a top position and a more than average reputation.

During this period consultation assignments have been continuous and interesting and material needs adequately provided for, but of course it is different from a permanent association. Some weeks ago I answered a blind ad in a trade journal. The position seemed rather minor. I had forgotten about this particular ad.

About ten days ago I was in a distant Southeastern city on business for a local client. The company whose blind ad I had answered and whose letter was en route to my home learned of my presence in their city and phoned me. I had dinner with the president, next day visited his plant, was invited

o remain in the city until two of his associates could ly back from distant points and meet me. At this neeting, so critical for me, I was entirely relaxed, poised, and at home. I was given a fine, fair proposal, which I accepted. The company, its ultramodern plant, and the position, much higher than the ad indicated and implied, are what I have long dreamed but never expected.

Pardon my details, but I am firmly convinced hat this seeming miracle is the result of consistent faith and of the prayers of Silent Unity and our many friends; and I am sure you will be interested n this experience.—*C. M., Wisconsin.*

He Is My Refuge

WOULD like to tell you of a few of the wonderful demonstrations of answered prayer that I have had. Last fall I was able to take a trip back to my childhood home in Indiana for the first time in seventeen years. One of the reasons I hadn't made the trip sooner was because of some hard feelings between myself and my relatives which had arisen during my one previous visit. I left everything in God's hands this time, and all relations were most harmonious and successful. We all parted with a great deal of love in our hearts.

My husband purchased a used car for our family while there and I prayed that he might find just the right car for the price we could afford to pay. We are all very much pleased with the car and also for the protection and guidance that God gave us on our return trip home of 2300 miles.

I have written you a number of times for prayers for different members of my family, and each time I have had such wonderful answers. We were guided to find this wonderful home where we are now living at a time when good homes at a reasonable price were very hard to find.—*Mrs. A. T. W., Oregon.*

He Shall Have Abundance

DURING the time I was taking part in the "prosperity program" many wonderful things happened. I received a raise in salary and a promotion. An obligation involving money I would otherwise have had to spend was met by the person who should properly take care of it. In every way I have seemed to experience an easing of the money problem.—*M. R., Michigan.*

I HAVE just received my second prosperity bank and am so happy. Since starting the first one everything seems so easy. There is food in the house, while heretofore it always seemed I could not cover everything with the income we have.

I have learned to eliminate pain from my body, and each time I have occasion to apply Truth it is like a miracle to me.—*G. M., California.*

LAST FALL I wrote to you for prayers and asked for a prosperity bank to be used in my place of employment and also for the employees.

The result was wonderful, and we sent you our savings from the bank and also informed you of the blessings that we received. We had to hire more workers, so we asked God to send the right workers.

o us. That prayer was answered and we have a ovely group of girls.—*S. T., New York.*

Love One Another

ABOUT a month ago I wrote to you for help in conucting a meeting that threatened to reveal a spirit f inharmony. Thanks to your help, God's spirit of armony was made manifest in no uncertain way nd in spite of many minor difficulties, the meeting vas truly a wonderful experience. Members who had ever had a word of congratulation came to me and aid that it was the most wonderful meeting they ad ever attended. From the moment I took the avel in my hands, I felt God's hand in mine, givng me the wisdom and strength I needed. I felt a reat peace descend upon the room, and I knew that ou were praying for me. Two friends of mine who re also trying to follow in the way of Truth were also raying for me. Truly "the outstretched hands of rayer" were there with me that night.—*G. O., Oregon.*

Free from Care

OME TIME ago I wrote to you asking you for prayers o help me overcome the drinking habit. Thanks be o God and Unity for the great change that has aken place in my life and affairs since I wrote to ou. Not only have I completely lost all desire for it ut I have been abundantly blessed in many other vays, and all my affairs are now on the upward trend. —*C. H., Canal Zone.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have recently experienced a great disappointment. My young daughter ran away and married a young man of a different religious faith. I feel so hurt about this because I wanted my girl to have a wedding here at home. As far as I know, this boy she married seems to be a nice young man, but I do not believe he will ever join our church. Should I in any way give advice, or should I let them decide for themselves? Should I let the difference of religion come between us or give them my blessing?—*From a letter received by Silent Unity.*

Let us assure you, dear friend, that you should give your girl and her husband your blessing. You need not withhold any love, any warm wishes, any approval from them. Perhaps the steps your dear one has taken are not just in the direction you would have her go. But keep your peace of mind by remembering that marriage is a very private affair. Do give this couple a warm blessing, a blessing that will make them feel your love. Know within your heart that this can be a good marriage, a marriage filled with love and understanding, and very happy companionship.

Usually words of advice to a young couple such as this are difficult to give and often not easy to receive. Remember that the counsel you give in the

uietness of your prayers is often the most clearly eard by young hearts. When they know that you ove them and approve of them, they will feel free o come to you and ask your opinion; then you can now that your words will be well received. It has een our experience that even a difference in reigion is not too broad a gulf to be bridged by lovng hearts. We feel sure you are going to be pleasntly surprised by the way these young folks work ut their problems. Our blessings join yours in gong out to them.

I am a German, and once I was a man of great faith. However the horrors I have suffered innocently during the years of war have weakened my faith and caused me to ask, "Why has God permitted such a thing?" My little son is hopelessly ill, and I ask, "Why does God so punish this dear lad?" Why are not the Russians punished for their evil ways? Why are the Americans so free when we must be in bondage to poverty and starvation? Why do some ungodly men prosper and flourish? How can a good God allow such atrocities in His world?—*From a letter received by Silent Unity.*

We can understand how difficult it is to endure e hard conditions that have been brought about rough war. We wish we could explain away all our doubts and fears. But the conditions about which ou speak are so vast that they embrace a multitude f causes, and we would not pretend to understand lly all that has gone into creating the horrors and dignities of which you speak.

This much however may help you partially to nderstand. When we are part of a group, we par-

take of the benefits of the group and we suffer i hardships. Just as we enjoy benefits for which w do not labor, so we suffer indignities and outrages w have not earned when the group suffers from une lightened leadership.

But we are not concerned so much with caus as with the overcoming of conditions. We do n believe that God punishes His children. We do n believe that God is punishing Germany now. Go created the earth and gave man dominion over i Man has created the world in which he lives. Eac of us contributes to the consciousness of the worl each day he lives. We are trying in our way to co tribute only love and light and faith so that we ma be blessed and that our blessing may help othe to find the good that is beyond all the distress an suffering.

We know it is difficult not to doubt when thing seem so wrong, but if you must doubt, we wou urge you not to ask "Why did this happen?" b "How can it be corrected?" We change the conc tions of our life and of the world about us eve tually by changing our thoughts and feelings abo them. God is good. God has only good to give. A you acknowledge His presence in yourself, your so your family, your country, and the world about yo His infinite love begins to work in and through yo and your dear ones to correct the conditions of yo life.

God is not a person, but a great principle, the pri ciple of love. When we let hate enter our heart, th principle of love is shut out. God does not giv His good to one person at the expense of anoth

any more than the principles of mathematics would favor one rather than another. Those who come into harmony with God, the principle of love, receive the blessings that love brings, healing, harmony, abundant supply.

"My twenty-year-old son is a source of anxiety to me. He is a good boy but is so unsociable and lacking in ambition. He seems to have no friends and is not interested in finding a job during his summer vacation. Do help me with this problem."
—*From a letter received by Silent Unity.*

Do all that you can to have a calm and confident feeling about this beloved son of yours, dear friend. He has within him a divine Spirit that is mighty to guide him in ways of happy living. Perhaps his approach to life is not exactly like that of other people you know. However, no two personalities meet life in just the same way. For those who are more retiring, there are quiet, but wholly satisfying, ways of living that suit them and bring them happiness.

If your son seems disinterested in making friends and finding work, then let yourself feel serene by knowing that there is something pushing and bubbling in the world and in life that is very much interested in him. When the time is right, work will find its way to his mind and hands. Friends that are right for him will make their way into his heart. We are certain that he will find the life that is satisfying to him.

Rejoice in the Lord always.—PAUL

UNITY CENTERS

The following leaders are conducting a ministry in keeping wit the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindar, Charlotta hotel
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs. H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 129 Maclay
San Francisco—Robert Hulbert, 25 Fu ton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pi
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 L fayette
Santa Ana—Myron & Estelle Key, 20 N Broadway
Santa Barbara—Leslie McBride, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 Riversi
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
Sherman Oaks—Wm Schneider, 4337 V Nuys
South Gate—Edna Drebert, 2945 Twee
Stockton—Grace Swannell, 48 W Pop
Studio City—Herbert J. Schneider, 123 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Watsonville—Alice Hopkins, 31A Madis
Whittier—Louise Newman, 410 S Gree leaf

COLORADO

Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfie
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fel New Colonial hotel; Ann Sandef 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce Auditorium
Daytona Beach—Mary D Huck, 1 Broadway
Delray Beach—Frances Jarrell, 34 S 4th ave
Fort Lauderdale—Nora Campbell, Wo an's club
Fort Meyers—Mildred Brown, 7 and Travers Arcade First st
Jacksonville—Wm & Bonnie Grenson, 2 E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Oran
Sanford—Carolyn Parsons, Valdez ho
St Petersburg—Louise Beaty, 801 6 ave
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treast George Washington hotel

GEORGIA

tlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashley NW

HAWAII

onolulu—Marie Handley, 240 Lewers rd

IDAHO

oise—Christopher Scott, Pinney bldg

ILLINOIS

loomington—Hazel Erisman, 109½ N Main

hampaign—Viretta S Sutherland, City bldg

hicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Michigan

ecatur—Maud Kellogg, 317 W Decatur

St Louis—Florence Schaefer, Broadview hotel

vanston—Maud Kellogg, Evanston hotel

attoon—Ethel Maguire, Hotel Byers

ockford—Bernice Biggers, Empire bldg

pringfield—Eva Conover, 709 E 7th

INDIANA

Wayne—Faith Cornwall, Court and Berry

ry—Margaret Cain, YMCA

ammond—Margaret Cain, Masonic temple

dianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

s Moines—Betty Stitt, 3118 Grand

ux City—Unity, Insurance Exchange bldg

aterloo—Irene Duncan, 324½ E Fourth

KANSAS

tchinson—Nona Kerfoot, 316 W 15th

peka—Harriet Pfouts, Jayhawk hotel

chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

vington—Clara Conway (col) 244 Ky

uisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

w Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

rtland—Unity, 562 Congress

MARYLAND

ltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

ston—John Baughman, 30 Huntington

mbridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, Theater bldg

Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 425 W Grand River

Jackson—Unity, Security bldg

Grand Rapids—Ida Bailey, Scribner & 2d N W

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 707 W 47th

Lee's Summit—Ralph Rhea, Unity Farm

Lemay—Julia McKee, 284 Lemay

Overland—Kate Evans, 2422 Goodale

Springfield—Unity, 213 E Chestnut

St Joseph—Osla Jones, 12 and Felix

St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis

Bozeman—Mary Wessel, 103½ Bridges Arms

Butte—Mary Wessel, YMCA

Great Falls—Lillian Cook, 1023 2 S

Livingstone—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John E Manola, 107 Main

Hackensack—Eleanor Drew, Woman's club

Montclair—Gladys Stevenson, 6 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerhold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills inn
Great Neck—Emma Jean Sartori, 71 Cutter Mill rd
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main S W
Youngstown—Everett St. John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth G Jacques, Equity bldg
Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Ponca City—Celia White, 1018 S 5

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Unity, 233 Oliver

TENNESSEE

Memphis—Merton Thorpe, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grande
Fort Worth—Ruth Gilpin, Flatiron bldg
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald O'Connor, Arcade bldg
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Milwaukee—Mae Lundahl, 208 E Wisconsin
Racine—Lu Verna Bauer, 423 S Main

CANADA

Hamilton—Carl Lathrop, 194 Main
London—Mary Dunning, Moose temple
Montreal—May Duncan, Victoria Hall Westmount
Ottawa—Andrew Carlson, National bldg
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 224 Yonge st
Winnipeg—Edna Bowyer, 360 Young

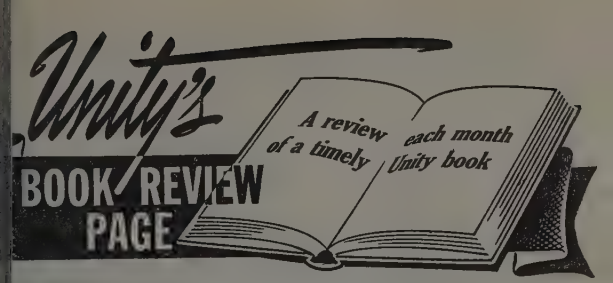
ENGLAND

Easington Village—Thomas W Merrington, 11 Sea View, Co. Durham
Iver Heath—Dora Johnson, Elismere Slough rd
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas W Merrington, Co Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpkin Berlin 31

Unity Literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.



Mysteries of John

By Charles Fillmore

Charles Fillmore gives in the MYSTERIES OF HN the triumphant message of the apostle John, o understood better than any other of the followers Jesus that all existence is spiritual, that it comes to n as a gift, and that Christ is its fulfillment. Further- re John shows that the way of eternal life is possible all men.

If you are seeking to rise to the level of your own inity you can be encouraged and inspired in your by acquainting yourself with the ideas and revela- ns that came to Charles Fillmore during his many rs of contemplation of the hidden meanings of the iptures, meanings that have remained a mystery for turies because men have insisted on literal inter- tations. MYSTERIES OF JOHN is Mr. Fillmore's y book devoted wholly to an interpretation of the ths of the New Testament. In this book he interprets portant passages of the Gospel according to John. e Bible text precedes each absorbing interpretation. There is a vast amount of instruction and inspiration store for every reader of MYSTERIES OF JOHN.

(*Mysteries of John* is priced at $1 a copy.)

Appearing in Other Unity Magazin This Month

A New "Hilde" Series

Beatrice Swanson Chesebrough created Hilde, lovable Swedish character, many years ago, and s herself has been Hilde to scores of radio audien throughout the Middle West. In 1939, via the pages PROGRESS, Hilde made her debut as a Truth stude Her whimsical personality appealed to PROGRE readers so much that "more Hilde stories" is a requ constantly received by the editors. The new series, l ginning in February PROGRESS, will feature the periences of Hilde's teen-age twins Vic and Vickie.

How Do You Think of God?

"How Do You Think of God?" is the title of t feature article in the February 2 issue of WEEKL UNITY. Here Winfred Rhoades, the author, compa the childhood conception of God with the adult Tru student's conception of God as light, as Spirit, as great I AM. If you would learn to know God and I ever-closeness to you, you will want to read this viv moving article by Winfred Rhoades.

Returning God for Evil

Many people in the business world have found difficult to apply the Christian principle of returni good for evil. As Anne Howard Waters writes in l article "So They Want to Play Rough!" in Febru GOOD BUSINESS, the urge to "hit back" or to taliate in kind when we are hurt is a human force w

hich we must constantly reckon. But "more accurate-," says Miss Waters, "it is a force to understand and cognize, if we are to overcome it and thus clear the ay for the honest, wholehearted application of Christ's achings, not only in business but in our daily personal ves as well."

Two Delightful Stories

WEE WISDOM for February contains such de-ghtful stories for children that we should like to tell ou a bit about all of them. The lead story is "Valen-ne Greetings," by Catherine Urban. Little Jane Wil-ams's remembrance of receiving only one lone valen-ne at last year's valentine party when she was a new girl" at school led her to make sure that such a sappointing experience would not come to another ew pupil. How Jane and her best friend Sue Rogers rprised the new pupils and brought particular hap-ness to one of their classmates is a fine lesson for ildren on how to make new friends.

A Doorway to Happiness

Nearly every person has at one time or another ffered a disappointment in the realm of personal ve, and it is at such a time that the individual makes choice between bitterness and cynicism and mental and piritual growth. Says Cleda Reyner in her article "New oors Are Open" in February DAILY WORD: "An nhappy experience is not often thought of as a door-ay to happiness. Certainly a person in the throes of n unhappy love affair could hardly think so. Yet many ersons can see in restrospect that this has been true or them."

Unity Books and Booklets

For Beginners	Beginning Again	standard only $1
	God a Present Help	standard only 1
	God Is the Answer	*Dutch* $1; *English* 1
	Great Physician, The	standard only 1.
	How I Used Truth	*German* $1; *English* 1
	Lessons in Truth	standard only 1.
	Lessons in Truth	*German, Russian, Spanish, Dutch* 1.
	Letters of Myrtle Fillmore	standard only 1.
	Lovingly in the Hands of the Father	standard only 1.
	Mental Equivalent, The	*German* $.10; *Russian* .
	New Ways to Solve Old Problems	de luxe $2; standard 1.
	Six-Day Healing Practice, A	*Spanish* $.10; *English* .
	Whatsoever Ye Shall Ask	de luxe $2; standard 1.
For Healing	Christian Healing	standard only 1.
	Christian Healing	*German* 1.
	Divine Remedies	.
	Jesus Christ Heals	standard only 1.
	Truth Ideas of an M. D.	standard only 1
	You Can Be Healed	standard only 1.
For the Home	Meatless Meals	cloth 1.
	You and Your Child	standard only 1.
For Prosperity	As You Tithe so You Prosper	.
	Both Riches and Honor	*French* $1; *English* 1.
	Prosperity	standard only 1.
	Prosperity's Ten Commandments	standard only 1.
	Working with God	standard only 1.
For Inspiration	Best-Loved Unity Poems	standard only 1.
	Finding the Christ	*Russian, German, Swedish* $.10; *English* .
	Have We Lived Before?	standard only 1.
	Mightier than Circumstance	standard only 1.
	Sunlit Way, The	standard only 1.
For Devotion	Bible, American Standard Edition	6.
	Book of Silent Prayer	.
	Effectual Prayer	standard only 1.
	Silence, The	.
	Unity Song Selections	cloth 1.
For Advanced Study	Atom-Smashing Power of Mind	standard only 1
	Christ Enthroned in Man	de luxe $2; standard 1
	Know Thyself	de luxe $2; standard 1
	Metaphysical Bible Dictionary	5.
	Mysteries of Genesis	standard only 1.
	Mysteries of John	standard only 1.
	Selected Studies	standard only 1.
	Talks on Truth	standard only 1.
	Teach Us to Pray	de luxe $2; standard 1.
	Twelve Powers of Man, The	standard only 1.
	What Are You?	de luxe $2; standard 1.

Greeting Booklets

Are You Getting All You Want from Life?	.10	Good News, The	.
Be at Peace	.10	Holy Bread	.
Challenge of the Dawn, The	.10	Land Is Bright, The	.
Christmas Blessing	.10	Life Is Consciousness	.
Christmas Spirit, The	.10	Mental Equivalent, The	.
Daily Resurrections	.10	Preparation for Easter	.
First Things First	.10	Recipes for Living	.
Gift Imperishable, The	.10	Song of Life, The	.
Great Helper, The *French, English*	.10	To Them That Ask	.
		Way of Faith, The	.
		White as Cotton	.
God Is Blessing You Now	.10		

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.
	Jet and the New Country	1.

NEWS *from* UNITY

edom from Illness

The regeneration of the
begins the moment we
p the truth of the Christ
it's power to heal. This
gnition of healing power
often requires a great
of effort. A persistent
ss does tend to fill the
d with an array of nega-
thoughts. Fear, doubt,
re thoughts seem to domi-
our very being. They
the cobwebs of spirit and
assassins of life. As a mat-
of fact, they are a perverse
in the power of illness.
long as we harbor them
do their destructive work.
s being the case, why then
or them one moment
ger?" Thus writes Charles
Mattern in the March issue
UNITY magazine as he
als to the reader how to
ep aside negative attitudes
find "Freedom from Ill-
."

Commend Unity Radio Program

Favorable comments on "Unity Viewpoint," Unity's 15-minute radio program now being broadcast regularly over thirty radio stations throughout the nation, are received daily in large numbers. One friend writes in appreciation:

"Words cannot express the enjoyment your daily radio lessons have brought me. It is such a relief to hear someone speak of God in such a calm, peaceful manner. I'm sure more people would listen if they knew God's teachings could be applied to their everyday life."

If you are unfamiliar with the "Unity Viewpoint" program, write to us for a free schedule listing all the stations now broadcasting the program. Address Unity School of Christianity, Lee's Summit, Mo.

WEE WISDOM *Help to Baby Sitters*

A suggestion came to us recently from a friend in Bingen, Washington, who writes that she likes to have WEE WISDOM, Unity's magazine for children 5 to 13, on hand when she is taking care of her small great-grandsons. Says Mrs. D. F. T.:

"The oldest boy is 8, and he loves to read to his younger brothers. WEE WISDOM is such good reading. I really enjoy it myself, and I always have a copy of it with me when taking care of little folks. They will sit quietly and listen."

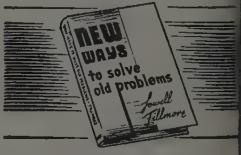
That WEE WISDOM would be welcome in every home where there are children is evidenced by another letter, this one from Australia:

"I should like to congratulate you on your lovely, clean, intelligent little magazine for children. It is delightful. Children need that 'striving-for-something-better' outlook your little magazine WEE WISDOM creates."

Unity Book Brings Greater Happiness

Unity students often v
to tell us how much they
joy the clear, simply wri
easily understood article
Lowell Fillmore. One
letter, which we received
cently, says:

"An article in WEEK
UNITY entitled 'A Chro
of Blessings,' in which
quoted a paragraph from
book "New Ways to S
Old Problems" [by Lo
Fillmore], opened my
the inner eye, and I sa
light and hastened to ob
a copy of "New Ways
Solve Old Problems." I
have the book, and it is w
plenty. It is easy to read
it is straight forward. I
simple is Truth! And
grand! I read each cha
over several times be
passing on to another, fi



each idea in it firmly in m
Since starting sincerely
earnestly to bless people
well as things I seem to
rive greater and more c
plete satisfaction from
generally, and I am happ

able to place greater re-
e on self."

any have had this expe-
e while reading Lowell
ore's "New Ways to
Old Problems, a stand-
Unity book listed on the
s and Booklets page of
magazine.

s Prosperity Bank Tithing

any Unity students are
the Prosperity Bank plan
arly for tithing as well
r sending Unity literature
hers, and we are always
to provide extra Banks
hose who desire to tithe
is manner. Mrs. L. M. of
st, Maine, writes:

his morning I received
acknowledgment of my
Prosperity Bank offering,
must ask your forgive-
for not inclosing an ac-
of the accompanying
ess in my affairs, but I
this letter would turn
pamphlet if I recounted
e wonderful things that
taken place since I began
your Prosperity Banks.
I can actually feel as
well as intellectually accept
that the Christ in me is the
only substance, the only fact,
the whole Truth. I like to
tithe in this way."

New Books in French Language

Since the war the people of France have become increasingly interested in the Unity movement and in reading Unity literature. One friend, Mrs. Robert Sterling, has established a Unity center in Paris (address UNITE, 93, rue Truffaut, Paris XVIIe, France) and has arranged to have many of the Unity books translated into French.

Friends in France will be glad to know that the following Unity books in French are available through Mrs. Sterling's center:

Lessons in Truth, by H. Emilie Cady; *Teach Us to Pray,* by Charles Fillmore; *Primary Lessons,* by Annie Rix Militz; *Both Riches and Honor,* by Annie Rix Militz; and *Christian Healing* by Charles Fillmore.

New German Translation

Emmet Fox's book "Sermon on the Mount" has been of such help to English-speaking Truth students at home and abroad that Unity has recently had it translated by Eugene W. K. Schwarz and William M. Conn into German.

Because of its length the new German translation of this inspiring book has been divided into two sections for publication. The first section is in standard sized book form and is entitled "Die Bergpredigt" (Sermon on the Mount). The second, a booklet, is entitled "Das Vaterunser" (The Lord's Prayer).

The book is priced at $1 and the booklet at 25 cents. However, through its Good Neighbor Fund, Unity is sending both of them free to German-speaking people who for any reason are unable to send remittances. This is made possible by love offerings to the Fund from interested friends. Therefore if you do not know someone in particular to whom you would like to send the book or booklet direct, you may still help if you like by sending an offering for that purpose to the Good Neighbor Fund.

The Truth Message to Prisons

The following letter ceived from Miss J. D. chief clerk in the wo division of a State p testifies to the widespre fect the Truth message is ing through Silent-70's in State and Federal pri

"I am chief clerk i only women's prison i State. In censoring the as we have to do, I ca contact with the liter Unity sends here. Some in a copy of WEE UNITY caught my eye, I kept it out to look Since that time I have not to miss a single issue I feel lost if I do not hav DAILY WORD to read. also studying "Lesson Truth," which you we kind to send me, and I to express my apprec again for all these thin think you do a wond work by sending your l ture to the prisons. I re ber especially one woman left recently. Among her belongings were several c of DAILY WORD, whic asked permission to take her. I am sure that ther many others who cherish she did, and I know of se of the prison staff wh now reading Unity literat

GUIDANCE FOR EVERY DAY

Often we look back upon childhood as the happiest time of our life, remembering that then we had few if any really weighty decisions to make. The pattern of our days was largely planned by someone else; we had only to obey the instructions given by teachers, parents, or guardians.

In contrast, adulthood sometimes seems fraught with terrifying experiences and is filled with the need for making so many moment-to-moment decisions that we are often fearful lest we take the wrong step. It is then that we feel a desire for the simple guidance of childhood days. We wish for someone to tell us how and what to think, what to do, how to speak.

This need is met for many people by DAILY WORD, Unity's monthly devotional magazine containing a page message of inspiration and help for each day in the month. Regular readers of DAILY WORD often marvel that each day's lesson seems to have been intended especially for them and to furnish just the right word of encouragement for whatever problem they are facing at the moment.

You too will be able to find guidance for daily living in DAILY WORD. A year's subscription is nominally priced—just $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Do You Really Want Prosperity?

There is a difference between wanting prosperity an wanting it enough to help bring it into manifestation. I you really want prosperity you must rid your mind of ever negative thought and begin to cultivate rich ideas. Th Prosperity Bank drill will help you to do this, and whil you use it Silent Unity will pray with you to help you mak a demonstration of prosperity and success.

Practice the Bank drill daily to enrich your consciousnes and at the same time save a coin to send UNITY to friend who especially need its message. The Prosperity Bank pla offers you a way to help yourself and others.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pra with me for a successful demonstration. I will use the drill seve weeks and save $3 for the three *Unity* magazine subscriptions (on year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-Z-

Lent Begins February 22 . . .

THIS YEAR GIVE IT GREATER MEANING BY OBSERVING IT THE UNITY WAY

This year join the thousands of persons all over the world taking part in Unity's inspiring Lenten observance. Instead of denying themselves "things" Unity students go one step farther by denying all belief in negation and striving to make the Lenten period a time of greatly increased spiritual growth and gratitude for the good at hand. This is made much easier through the study of Charles and Cora Fillmore's rewarding book TEACH US TO PRAY and by following the outline contained in the free study guide called "The Unity Lenten Program."

TEACH US TO PRAY is a standard Unity textbook with helpful interpretations of the Master's way of prayer in terms of today's living. The Lenten program study guide contains (1) Scripture references concerning Jesus' final preparation for the Resurrection, (2) a list of daily assignments in TEACH US TO PRAY, and (3) study hints and suggestions for meditation.

TEACH US TO PRAY is priced at $1. "The Unity Lenten Program" will be included free with each copy of the book or, if you already have a copy of TEACH US TO PRAY, the booklet will be sent free upon request. You may order either from your local Unity center or direct from

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

The Book

Pauline Havard

One book she'd turn to when the hour wa
dark—
The Bible, book of wisdom, light, and Truth
The yellowed pages showing many a mark
The verses underlined. For since her youth
She had sought out the Bible's comfort, found
Its springs of peace for her heart's arid wast
Of grief, and always on the thirsty ground
The dew of comfort fell. She knew the tast
Of faith's rich honeycomb so near at hand
Hers for the opening of the well-thumbe
Book.
Canaan, the bounteous milk-and-honey land
Was hers whenever her quiet fingers took
The Bible from the shelf beside her bed,
And wisely followed where the Scriptures led